

# America

Nov 22, 1952  
Vol. 88, Number 8

NATIONAL CATHOLIC WEEKLY REVIEW

## Red thread in the Mau Mau terror

*Communists fish busily in Africa's troubled waters*

DOUGLAS HYDE

## This makes it forty-eight

*Justice for private schools wins in California*

AL ANTCZAK

## Today's parents must be teachers too

*Schools alone cannot cope with the TV era*

A FEATURE "X"

**Topics:** President-elect's problems . . . Margaret Sanger in Japan . . . UN debate on prisoners of war . . . Troubled days in Africa . . . Elections in Germany . . . Segregated schools in the South . . . Educational TV . . . Philip Murray, R.I.P.

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### The world in his lap

Apart from the daily rounds of that canny (or uncanny) Scotch substitute for hiking which beguiles its devotees under the pseudonym of golf, President-elect Eisenhower learned at Atlanta that he had bid goodbye to real vacations for the next four years. He must have felt as if the entire world had been dumped in his lap. In response to President Truman's prompt suggestion, by Nov. 10 the General had called Sen. Henry Cabot Lodge Jr. (R., Mass.) and Detroit banker Joseph M. Dodge to his vacation spot to assign them liaison functions with the outgoing Administration. Both men received heavy assignments. Mr. Lodge was to serve as the General's "personal liaison" with any departments in Washington, except the Bureau of the Budget, "where such liaison may prove useful in facilitating the transfer of public business . . ." Former newspaperman and State representative, U. S. Senator since 1936 (except for a couple of years of military service abroad during the war), Mr. Lodge is well equipped for his interim task. Though defeated for re-election, he can work out of his Senate office until January, when he will very likely receive a Cabinet post. Having served on the Senate Foreign Relations Committee and acted as U. S. representative to the UN General Assembly, his forte is foreign affairs. NATO, Korea in the UN and a budget of other foreign-affairs problems will brook no delay. Some even think Mr. Eisenhower will have to state his foreign policy very soon to prevent doubts that have arisen abroad as a result of his election landslide.

### ... and again, the budget

Mr. Dodge, who has won an excellent reputation as a financier both in and out of Government circles, will sit in on the 1954 budget discussions. Mr. Truman's budget calls for outlays of \$85 billion. Mr. Eisenhower is committed to a \$70-billion budget for next year. Mr. Dodge should learn enough by January 20 to inform the General whether a cut of \$15 billion is at all possible. We very much doubt it. The new Administration's interim representative will hardly suggest crippling cuts. How hard Senator Taft presses for them will then tell the big story.

### Commie caught by Taft-Hartley

Should one Anthony Valenti eventually go to jail, he will be the first labor official punished under Section 9 (h) of the Taft-Hartley Act. This is the famous section which requires union officials to file affidavits with the National Labor Relations Board stating that they are not members of the Communist party or adherents of any organization that believes in the forcible overthrow of the Government. The penalty for a false statement is not more than ten years in jail or a fine not exceeding \$10,000, or both. Although most leaders of pro-Communist unions have taken this loyalty oath, the Justice Department has hesitated to proceed against them. The Department found it difficult to prove 1) membership in the Communist

## CURRENT COMMENT

party, and 2) party membership *on the day the affidavit was filed*. The way the law reads, a man seemingly complies with it who resigns from the party the day before he files his non-Communist affidavit and rejoins it the day after. The Government's success in the Valenti case now opens the way to additional prosecutions. On October 24, after a five-day trial in U. S. District Court in Camden, N. J., a jury found that Valenti, business agent of Local 80, United Packing House Workers, had falsely denied he was a Communist in an affidavit filed in October, 1949. Two weeks later Judge Thomas M. Madden sentenced him to five years in jail. At the present time Valenti is free in \$10,000 bail while the Circuit Court considers an appeal from his conviction.

### For Korean relief

In a letter to the New York Times, dated November 4, Msgr. Edward E. Swanstrom, director of War Relief Services—NCWC, noted that the organization had channeled \$7 million worth of food, clothing and medicines into Korea during the past two years. This contribution is the largest from any private voluntary relief source in the world. But the work is not yet done. On behalf of the Bishops of the United States, War Relief Services is sponsoring a Thanksgiving Clothing Campaign during the week of November 23 to 30. The Catholic parishes in every part of the United States will serve as collection centers for used clothing to be shipped to Korea. Sufficient protection against the bitter Korean winter, however, is not the only worry facing needy families on the war-torn peninsula. Food stores are near famine level. As Msgr. Swanstrom pointed out:

When I was in Korea the splendid food program of the UN supplied rice rations for 2 million people—but there are 5 million registered refugees in South Korea. Even the 2 million people lucky enough to have ration cards are allotted only ten days' supply each month. The great gap between supply and need is indeed a frightening one in the lives of the homeless in Korea today.

Accordingly War Relief Services has also helped the National Council of Catholic Women inaugurate a food-package program, being handled by the Maryknoll Sisters' Clinic in Pusan. Packages are made up from food supplies in Korea. Mail your contribution

to: Korea Adopt-a-Family Program, National Council of Catholic Women, care of War Relief Services—NCWC, 350 Fifth Ave., New York 1, N. Y.

### **Educational TV is a-rolling**

"No other single one of the technological media of communication has ever received such widespread recognition as a potential educational tool in so short a time as has television," says a bulletin, "Television in Our Schools," recently issued by the U. S. Office of Education. It seems that 86 colleges and universities, 30 school systems and 5 medical schools are now producing TV programs within their regular work schedules. Over and above this, by the end of October the Federal Communications Commission had received 18 applications for permits to operate educational TV stations in New York State, Connecticut, Washington, D. C., San Francisco, Miami, Houston, Los Angeles, New Brunswick, N. J., and Manhattan, Kan. It is to be noted that the New York State plan calls for the cooperation of all schools, public, parochial and private, all colleges, universities, museums and other cultural institutions. This is sensible and fair, and will make for better programs. In other locations, such as Houston, the application calls only for the cooperation of the university and the public schools exclusively. This is where the problem must be met and solved by Catholic educators. Faced with the almost insuperable job of building and maintaining TV stations, Catholic educators must put their TV message across in a joint effort with others. Otherwise the educational TV picture that will shape up all over the country will be one-sided, to say the least. Information on this aspect of the problem is provided by the Joint Committee on Educational Television, 1785 Massachusetts Ave., N. W., Washington, D. C.

### **As Cana grows**

Last year the Cana Movement, which began in New York in 1943 with a single Conference by Rev. John Delaney, S. J., had spread to ninety dioceses throughout the country. In 1949 a Study Week held at the Dominican House of Studies in River Forest, Ill., drew 80 priests from 55 cities. In December, 1950 the Study Week in Chicago drew 111 priests. The Proceedings of the 1949 Week were published last year.

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*Editor-in-Chief: ROBERT C. HARTNETT  
Managing Editor: CHARLES KEENAN  
Literary Editor: HAROLD C. GARDNER*

*Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE,  
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*Contributing Editors: ROBERT A. GRAHAM, PAUL A. REED,  
GORDON F. GEORGE, WILFRID PARSONS, ALLAN P. FARRELL*

*Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.*

*Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.*

*Business Manager and Treasurer: JOSEPH C. MULHERN*

*Circulation Manager: MR. ARTHUR E. CULLEN*

*Advertising Manager: MISS JANE VLYMEN*

The demand for the 1950 Proceedings has been so great that the Cana Conference of Chicago decided at last to publish them, too. (21 W. Superior St., Chicago 10. \$2). For anyone actively interested in the welfare of the Catholic family this little book is a real treasure-house of inspiration and common sense. As Cardinal Stritch says in the introductory paper: "We look to the Cana Conference to help inspire our families, both before and after marriage, with the glory and beauty and wonder of Christian marriage and family life." Other papers in the volume amplify that statement as they treat of the family and the Mass, Christian attitudes in the home, marriage and spirituality. Yet the mystery of the sacramental union of marriage never obscures or belittles in these papers its solid roots in man's nature. The authors make it clear that the Cana Movement is not meant for couples living in a kind of annex to a monastery, but for those who have to contend in the hurly-burly of everyday life. Excellent chapters deal with parent-child and husband-wife relationships, economic attitudes in the family and the relation of the family to other social institutions such as the school and the business world. With the increasing flood of secular publications on sex and marriage and the family, this new volume is a most welcome addition to the realistic Christian literature on the home.

### **French Catholics, U. S. believers**

For the first time in its history, according to a report in *Newsweek* (November 10), France has had a complete survey of how its Catholics stand on belief in and practice of their religion. The French Institute of Public Opinion based its poll only on the 80 per cent of Frenchmen who are Catholics and came up with some conclusions which seem to have given a certain amount of joyful surprise. "Only" 20 per cent of the baptized Catholics, for instance, admitted being "a-religious." About 40 per cent attend Mass regularly or "somewhat regularly," and 60 per cent would never fail to attend Mass at Easter and Christmas. Out of every hundred, 34 have given up practising their faith, but still believe in God, 46 don't send their children to Catholic schools, 67 don't give any heed to directives on reading and entertainment, 32 don't agree with the Church on divorce and 31 are at odds with the Church on birth control. If the survey was comprehensive and thorough (we have no way of checking the figures), two conclusions seem to follow. First, French Catholics are not so lax as public opinion in Anglo-Saxon lands has unthinkingly held. On the other hand, a vast job of revitalization is needed to make France worthy once again of the noble title, "eldest daughter of the Church." It is interesting to compare this picture of French Catholics with the picture the *Catholic Digest* for November gives of belief in God among U. S. citizens. According to a four-month survey conducted by the CD and checked by Dr. George Gallup, the astonishing total of 99 per cent of adult Americans profess a belief in God, and 87 per cent of that number

are "a-religious" figures.

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are "absolutely certain" in their belief. While these figures are consoling, we cannot ignore the threat of secularism, which tends to exclude belief in God as an active force in public and private life.

#### New move against crime

Of reform movements and crime investigations a common destiny has been that "the evil that they do lives after them, the good is oft interred with their bones." Spectacular indictments followed by highly publicized trials give the impression that the body politic has been thoroughly purged. Then the public loses interest and the real criminals go on "maturing their felonious little plans." The Kefauver Committee, which closed its books a year ago, seems to have fared somewhat better than most. Efforts toward making the anti-crime campaign effective and permanent picked up impetus on Nov. 6-7 when representatives of twelve major cities met in New York to plan the National Association of Crime Commissions. This is to be a citizen's organization without legal powers, aimed at coordinating the efforts of the existing anti-crime commission in the various cities. It would pool its members' information on gangsters and on methods of combating them, thus acting as a national clearing house and strategy board for the many unofficial groups now working effectively on local crime problems. Properly implemented, such an organization could perform valuable services for the nation. It would not be handicapped by jurisdictional limitations, as are official local and State investigators. Also, its dissemination of information would help to strip racketeers of the "respectability" which they now enjoy by establishing "legitimate business" facades at a distance from the scenes of their illegal operations. Deprived of this respectability, the gangster world would be far less capable of exerting the influence it sometimes does upon police officials, judges and politicians.

#### Segregated schools before Supreme Court

The U. S. Supreme Court on Nov. 10 moved a step nearer to a decision on the legality of racial segregation in public schools when it added a case arising in the District of Columbia, challenging that city's segregation in schools, to three similar cases arising in Kansas, South Carolina and Virginia. The importance of these cases is that they attack racial segregation, not on the professional- or graduate-school level, but on the primary and secondary level. While public opinion in the South has by and large accepted the mingling of Negroes and whites on the higher educational levels, it is much more sensitive about their mingling in the lower schools. Two States, in fact—Georgia and South Carolina—have standby legislation ready against the contingency of a decision outlawing segregation. These States are prepared, in effect, to abolish their public-school systems rather than admit whites and Negroes to the same schools. Discussing in the *Saturday Evening Post* for Nov. 8 possible

Southern reactions to an adverse decision, Virginian Dabney, editor of the Richmond, Va., *Times-Dispatch* and an outstanding Southern liberal, distinguishes between those areas where Negroes are only a small part of the population and those where they form a sizable proportion. In the former areas, thinks Mr. Dabney, an adverse decision would probably be accepted quietly enough. Indeed, he notes that in some rural counties of West Virginia, where a dual school system is not financially feasible, the school boards allow whites and Negroes to attend the same public schools. In areas with large Negro populations, ". . . the consequences will be tremendous, though unpredictable."

#### . . . step by step?

Mr. Dabney is not the only one concerned about the effects of the forthcoming Supreme Court decision. At a conference held April 16-18 at Howard University, Washington, D. C., Thurgood Marshall, special counsel for the militant National Association for the Advancement of Colored People, said that from a realistic standpoint "the best possible course is a step-by-step approach on each level of education." This, we may note, has been the Supreme Court's approach thus far. In two decisions handed down on June 5, 1950 it ruled 1) that the Negro law school opened by the University of Texas was not in fact equal to the law school of the University of Texas, and 2) that the segregation imposed upon a Negro plaintiff, McLaurin, constituted a handicap to him in his studies. In both cases, therefore, the court banned the device of racial segregation as unconstitutional. At the same time, the court avoided a sweeping condemnation of segregation as such, confining itself to an issue arising immediately out of the cases at bar (AM. 6/17/50, pp. 305, 308). It is quite likely that the court will pursue a similar course now and find that the separate schools provided for Negroes in the places where the suits arose are not in fact equal to those provided for whites, and demand that the plaintiffs be provided with equal schools or admitted to white schools. Such a ruling would apply to any segregated school system. Many a Southern community might decide that the cost of separate and equal schools is too exorbitant and admit Negroes to its white schools. That would be a great step toward the eventual ending of segregation.

#### A Protestant on Catholics

"As the churches of the Reformation once spoke words of judgment upon the great Church of Rome, so that Church may today be the servant of God in voicing judgment upon us." These striking words of Rev. Theodore Wedel, Canon of the Washington Episcopal Cathedral, were addressed, according to a Nov. 4 Religious News Service dispatch, to 4,000 persons gathered for the annual Reformation Festival in Minneapolis. Dr. Wedel praised Catholic America for its unity, its church attendance, its respect for the

Ten Commandments, its zeal for Christian education. With these he contrasted the disunity and the attitudes and practices of "Protestant America, or at least that large section of it which has turned half-pagan." It would be extremely ungracious of us to offer to underscore Canon Wedel's unfavorable remarks about some of his co-religionists. Rather, we might ask ourselves how far we live up to his flattering estimate of us. The Kefauver crime committee turned up too many Catholics involved in graft and corruption to leave room for complacency about Catholic zeal for the observance in public life of the commandment against theft. The Presidential campaign made us wonder, at times, whether all Catholics realize that the commandment against defaming one's neighbor is not suspended on such occasions. "The Pope," said Canon Wedel, "is clearly still a better guide to morals than is Hollywood." American Catholics loyally defend the teachings of the Popes on divorce and birth control. It is not so clear that they all know, or are so enthusiastic about, papal dicta on the rights of racial minorities and the functions of the state in promoting the general welfare. We may be grateful that the Canon did not push his comparison into those fields.

#### *Trends in the local German elections*

Some 13 million Germans went to the polls Nov. 10 to vote in local elections in the three most populous Western states—North Rhine-Westphalia, lower Saxony and Rhineland Pfalz. Though issues were largely local, some remarks on their national import seem in order. The Communist vote continued to fall, accounting for only about three per cent of the total. Chancellor Adenauer's Christian Democratic party lost perhaps two per cent of its 1948 strength. Much of this was picked up by the Free Democrats, who work in coalition with the Christian Democrats. Adenauer is therefore confident that the coalition will stand in the general elections next year, with consequent assurance that the Bonn Treaty and the Defense Pact with the West will pass. However, the Social Democrats also nibbled at the Christian Democrats' strength. This does not of itself augur that the Socialists will be strong enough to block union with the West, but it will probably afford the French an excuse to dally further in approving the Bonn Treaty and the Defense Pact. Finally, the election of several former Nazi officers and functionaries has caused some alarm. It would seem that there is not too much reason for worry. A spokesman for the Bonn Government has announced that some of these elections will have to be voided because the Nazis had operated behind illegal cover-groups so as to evade the Federal Constitutional Court's recent ban of the neo-Nazi Socialist Reich Party. The sincerity of Bonn's desire to live up to moral responsibilities (and certainly the nipping of any resurgent nazism is one) may be gauged by the recent decision to go ahead with reparations to Israel as a "holy duty," despite the trade-boycott threat issued by the Arab League.

#### **PHILIP MURRAY: R.I.P.**

Through many of the tributes paid to Philip Murray by leaders of government, industry and labor ran the theme that here was indeed a Christian gentleman. To anyone who knew the man personally, those words, "Christian gentleman," best sum up his rich and admirable character.

First and foremost, Philip Murray was a man of deep religious faith—a Catholic who lived his religion in that loyal simple way which is the glory of the Irish.

Next he was, to quote Archbishop Cushing of Boston, "a very great American." Second only to his love for God was his equally undisguised love for his adopted country. In a number of important ways, in peace and in war, he was called to serve his Government. Such appeals, though they added to the killing burden he was already carrying, he never ignored.

Then he was a leader of labor who never forgot that trade unions exist, not to enrich individuals, but to win justice for workers and their families. To the end of his life, Philip Murray lived unostentatiously in his modest middle-class home in Pittsburgh. Though he knew the great of this world, and of necessity had sometimes to mix with them, he was happiest with his family, his union associates and all the humble friends he had made over the years.

It was inevitable that Philip Murray should have been a controversial figure. He was one of the founders of the CIO. He led the drive to organize the steel industry at a time when many employers still resisted the Wagner Act, and when the annual munitions' bill of some of our corporations ran to five and six figures. In the postwar period he was involved in three industry-wide strikes within seven years. Yet, ironically, Philip Murray loved peace and preached cooperation. When death came to him in that San Francisco hotel room on November 9, it interrupted plans he had made with Benjamin Fairless, president of U. S. Steel, and Ben Morell, head of Jones and Laughlin, to promote friendlier relations between labor and management.

Controversial, too, was this Christian leader's handling of the Communist issue in the CIO. Some of us felt that he underestimated the danger and moved too slowly to root it out. Perhaps we were wrong. At any rate when he made his move against the Stalinists in 1948, he acted with an energy and finality that won universal approval.

This writer last saw Philip Murray on October 12 in Pittsburgh, on the occasion of a special Mass and Communion breakfast commemorating the 15th anniversary of the Association of Catholic Trade Unionists in that city. He seemed healthier than at any time during the past three years. When I suggested that a leisurely European trip might be beneficial, he replied that he and Mrs. Murray planned on doing just that. Next year, he said, they were going to revisit his birthplace in Scotland and spend some time in Ireland. Death changed all that. Now we can hope and trust that this loyal Christian soul has gone to a far happier land.

B. L. M.

## WASHINGTON FRONT

The capital's merriest game at the moment is picking a cabinet for the new Eisenhower Administration. Some of it is sheer fanciful speculation, some is on the basis of fairly good guessing. General Eisenhower has said nothing but certainly has been doing some thinking about it. The names of a number who almost certainly can come to Washington if they are interested is fairly obvious—Tom Dewey, John Foster Dulles, Henry Cabot Lodge Jr., Herbert Brownell Jr., Gov. Sherman Adams, Sen. Fred Seaton, Thomas Stephens, Gabriel Hauge, Gov. Earl Warren, Gen. Wilton Persons, Paul Hoffman. For business and personal reasons, some will be forced to decline the opportunity to enter public service in Washington.

The fact is that General Eisenhower has a real opportunity ahead to create an unusually strong cabinet. Mr. Truman often complained of the difficulty of getting good men to come to Washington. Unquestionably this is true, yet it is no adequate explanation of the degree to which ability has declined in top-level Government positions. Franklin Roosevelt brought many brainy men to Washington and called upon party leaders of outstanding ability in building his Administration. But most of them are long since gone. The men with whom Mr. Truman has surrounded himself at top level sometimes have given him and the country anything but distinguished service. To be blunt, some of them just haven't had what it takes.

As for General Eisenhower's relations with Congress, the odds probably favor a honeymoon period of two or three months. It is the height of optimism, however, to say, as has been said, that there may be ahead an era of good feeling such as marked the James Monroe Administration long ago. Able men on the Democratic side in Congress are accepting the fact that the country has given the General a tremendous acclamation and they take it in good spirit, but they will be sharp and sure in their partisan opposition as the opportunity arises. Conceivably, the country could see the first fire from the Democrats on the results of the forthcoming trip of the President-elect to Korea.

A question in which Washington newspapermen are more than ordinarily interested is the kind of relationship they will have with General Ike as President. There has been no recent political campaign in which the press was kept so much at arm's length from the candidates. Possibly for quite different reasons, Governor Stevenson and General Eisenhower rarely subjected themselves to press conferences. The issue does not concern newspapermen alone, but the public as well, because under our system the press conference has become a tremendously important agent in informing the people on the affairs of Government.

CHARLES LUCEY

## UNDERSCORINGS

As part of its diamond jubilee celebrations, Duquesne University, Pittsburgh, Pa., is initiating a \$13-million development program. The program was announced Nov. 8 by Rev. Vernon F. Gallagher, president of Duquesne. Ground has been broken for the first buildings on the development list—two dormitories. The program envisages buildings for the Schools of Law and Business, a science hall, an extension on the library, a general classroom building, a student union and a fieldhouse.

► At the annual meeting, Nov. 12, of the board of directors of the Catholic Theological Society of America, Rev. Emmanuel Doronzo, O.M.I., of the faculty of Catholic University, received the 1952 Cardinal Spellman Award for outstanding achievement in sacred theology. On the same occasion Cardinal Spellman inaugurated the International Union Catalogue of Theological Source Material. Financed by the Cardinal, the project will operate, under the auspices of the Catholic Theological Society, from Dunwoodie Seminary, Yonkers, N. Y.

► Rev. Francis X. Talbot, S.J., Editor-in-Chief of AMERICA 1936-44, has been appointed assistant director of retreats at Manresa-on-Severn, laymen's retreat house in Annapolis, Md. Besides giving retreats, Fr. Talbot is working on a third volume to complement his biographies of Sts. Isaac Jogues (*Saint among Savages*) and Jean de Brébeuf (*Saint among the Hurons*).

► The New York chapter of Kappa Gamma Pi, national organization of honor graduates from Catholic women's colleges, has available a brief mimeographed report on the TV industry. The report gives a breakdown of TV programs in New York City as of Jan. 1952, shows the role of the advertising agency, lists the types of skills the industry calls for, names Catholic colleges giving courses directed toward TV. Address Miss Marie M. Dolan, 110 Morningside Drive, New York 27. (A Comment on p. 198 of this issue discusses the latest developments in educational TV.)

► The New Orleans Archdiocesan Union of Holy Name Societies has voted to admit Negro Holy Name units, which hitherto had their own separate organization. The change in policy, says Religious News Service for Nov. 10, was made on the initiative of Archbishop Joseph F. Rummel of New Orleans.

► A letter brings us some details about Mother Sarah Brownson, R.S.C.J., who died Oct. 24 at the Sacred Heart Academy, New York City, aged 84. She was a granddaughter of Orestes A. Brownson. When Cardinal Farley suggested that the Religious of the Sacred Heart change their Manhattanville academy into a college, Mother Brownson was appointed to secure the charter, which was granted in 1919. R.I.P. C.K.

## **Stalemate on repatriation**

Just prior to Anthony Eden's departure to represent Great Britain in the UN Assembly, it was rumored in this country that he would propose appeasement of the Chinese Communists in order to end the Korean war. The British Foreign Secretary, so the story went, intended to recommend that the Chinese Reds be promised the reopening of trade, diplomatic recognition and UN membership in return for agreeing to the nonforcible repatriation of prisoners. The rumor-mongers depicted Mr. Eden in the role of an airborne Neville Chamberlain plotting a Korean Munich.

Prime Minister Churchill set those fears at rest the day before Mr. Eden addressed the Assembly. One thing that is never worth doing, he said on November 10, "is to purchase peace at the price of dishonor."

It would be dishonor to send thousands of helpless prisoners back by force to be massacred by a Chinese Communist Government that boasts that it has actually rid itself of two millions of its own people.

The next day Mr. Eden gave further evidence of Britain's aversion to appeasement when he asked for agreement on the principle that "the detaining side has no right to use force in connection with the disposal of prisoners of war." This meant that after an armistice "a prisoner of war may not be either forcibly detained or forcibly repatriated."

Reassuring though it was, Mr. Eden's appeal did not advance the argument against the redoubtable Vishinsky, who in three addresses had used his considerable legal skill to prove that nothing in international law or practice supported that principle. Mr. Eden chose not to meet Vishinsky on the ground of legality. "I am not a lawyer," he said; "therefore I have avoided legal technicalities. I have only tried to apply common sense and the dictates of ordinary humanity."

This appeared to be a tacit admission that Vishinsky had effectively rebutted Secretary Acheson's long legalisms of October 24. But Mr. Eden advanced no other point, beyond hinting at what we think is the only valid argument. That is an appeal to the natural law. Was Mr. Eden invoking that law when he mentioned "the dictates of ordinary humanity"?

When it suits them, the Soviets can make a great show of righteousness by standing firmly on the letter of positive law. In the matter of the 1949 Geneva Convention on war prisoners, for example, Vishinsky had all the better of the argument, simply by strictly interpreting its terms. Article 118 has only this to say on the subject: "Prisoners of war shall be liberated and repatriated without delay at the end of active hostilities." It is useless to ask at this date why no "expression of free will" on the part of the prisoners was allowed for, in view of the tragedies which accompanied the repatriation of anti-Communist Russians after the last war. The governing fact at present is that the Communists, both Russian and Chinese, have

## **EDITORIALS**

introduced a factor into the repatriation problem that simply is not covered by positive law. That factor is their ruthless extermination of opponents of the regime as soon as they can lay hands on them.

Hence the necessity in this case of breaking out of the limitations of juridical positivism into the wider area of natural law. The fact that the Korean prisoner-of-war case, like the cases tried at Nuremberg, was not foreseen by any written law does not mean that it is not governed by law at all. As the learned Colombian jurist, J. M. Yepes, told the UN Assembly on December 11, 1946: "It was enough to invoke at Nuremberg the norms of objective law and of the moral law to find immediately a law applicable to a case which had not been foreseen by any positive legislation."

It is the measure of our frustration that none of the non-Communists in the UN seem willing to build their case on the natural law, and that even if they were, the Soviets would reject it out of hand.

## **Hope for East Africa**

At the close of his article in this week's issue on the Mau Mau troubles in Kenya, East Africa, Douglas Hyde sums up the wretched conditions which have made the native population of the Kenya Colony a happy hunting ground for skilled Communist technicians of revolt. These conditions are particularly harmful in the case of the young people. Moral and spiritual frustration develops as tribal organization weakens and as other means of fellowship and wholesome activities are not substituted. This is the verdict of an experienced and level-headed observer of African conditions, Dr. George E. Haynes, Consultant for Africa, World's Committee for African Relations of the Young Men's Christian Association (*Africa*. Association Press, New York. p. 47).

The London *Observer*, in an editorial for November 7, believes that the Mau Mau troubles in Kenya should "end the dangerous illusion that, because the mass of them are illiterate, Africans have no 'public opinion.'" It dissents strongly from the official notion that nothing can be done to allay African grievances until law and order are restored. "This is like trying to put out a fire while leaving its fuel supply untouched." And it remarks in language similar to that of Mr. Hyde:

The Kenya fire draws its fuel from three chief sources: land-hunger, the growth of a slum-living and often workless African proletariat in the towns, and the "color bar."

This trinity of evils is not confined to Kenya. The recent tragic occurrences near Durban, some two thousand miles to the south of Kenya, are another warning against putting obstacles in the way of a people's natural desire to express its grievances. The spark that set off this latest outburst of violence among non-whites in South Africa was the Government's prohibition of even peaceful Negro assemblies, save for purely religious purposes. An innocent victim of the rioting was a Catholic medical missionary nun, Sister Aidan (Dr. Elsie Quinlan), who had devoted three years to a mission clinic in East London near Durban and had helped thousands of Negroes.

Dreadful as are such brutal crimes, they do not justify delay in seeking the roots of the natives' bitter resentment, whether on the economic or the social level.

There are hopeful signs in Kenya, both in the field of education and in that of social reform. But, says the *Observer*:

The one hope for Kenya as a whole is that the Colony should develop, by gradual stages, into a multiracial society offering justice and equal opportunity to all.

Students of the local scene increasingly insist that the only effective way to reach any sort of peace is by cooperation between the white settlers and the chiefs and other leaders of the native tribes. There seems to be no inherent reason why such cooperation should not lead to a plan whereby the rights of all parties would be mutually respected. To rely on such cooperation is not a mere concession to native racial pride. It is simply the logical outcome of all that is best in European colonial administration and mission work. It is an honest recognition of the simple fact that humble peoples will learn responsibility in proportion as they are afforded the opportunity to exercise it.

Though some people may find such a recognition highly disturbing, it is better to face its difficulties manfully than to plunge deeper into disaster by stubborn adherence to the *status quo*.

## **Tick tock to tyranny**

Clocks are tyrants. They are forever telling us what to do. Go there! Come back! Begin! Stop! Lie down! Get up! It wasn't always thus. Though clocks themselves are old, this tyranny of the clock is something fairly modern. Lewis Mumford in his near-classic *Technics and Civilization* holds that the clock and not the steam engine is the key machine of the modern industrial age. He claims that it first got its grip on men in the early monasteries. The monks perfected the mechanical clock to punctuate their day by striking the canonical hours to call them to prayer. But the clock did not stay in the cloister. It set out to conquer the world. First used in order to orient consecrated men to the orderly praise and service of God, it ended by regimenting unhappy masses of men in the service, if not the praise, of Mammon.

No doubt Mumford oversimplifies. Yet anyone familiar with the reaction of labor to time studies and the speed-up and the whole paraphernalia of scientific management that goes by the name of "Taylorism" is well aware how men chafe under the monotony of clockwork.

Evidence is now mounting that management, prodded by the research of such pioneers as the late Elton Mayo of Harvard, have come to see that a humanly free agent produces more than a robot. Only the other day a newspaper headline announced: "DuPont Drops Time Clock, Puts Faith in Workers." Ross Hare, manager of a DuPont plant at Niagara Falls, explained that for their 1,800 employes punching the clock was a thing of the past. It would be replaced by "the individual's own conscience."

It is hard to say whether this move will mean time lost or gained for DuPont; or perhaps even greater production in spite of less regularity. This much is certain: Mr. Hare's words arrow a problem not merely of an industrial plant but of the whole free world—the unstable balance of order and liberty in human affairs.

At the roots, a free man or a free people means a man or a people disciplined from within. Basic order there must be in society. If men lose the power to control themselves, then some one else will take control. Even gangsters promote their own kind of order. If Erich Fromm could see in the flocking of frustrated men to the Fuehrer an "escape from freedom," it was only because he failed to see that these frustrated men had already lost their internal, personal freedom, and were already in servitude to appetites of greed or pleasure or power. They were escaping, not from freedom, but from an unbearably chaotic personal slavery into a collective slavery that promised order.

Responsibility needs exercise or it dies. Perhaps the most serious aspect of the mechanical regimentation of our lives symbolized by the time clock is that it nibbles away at the very roots of liberty by removing the little daily opportunities for growth in responsible living. Order is essential, but when clockwork routine covers too big a share of life, freedom is in danger.

## **Birth control in Japan**

Mrs. Margaret Sanger, barred from Japan during the U. S. occupation, is making up for lost time. Recently in the country at the invitation of the Tokyo newspaper *Mainichi* and Japanese birth-control groups, the renowned enthusiast for planned parenthood paid her first visit to a Japanese village on November 3. The Women's Association of Komaemura, a rural community on the outskirts of Tokyo, received her royally. Perhaps one-third of the 987 members of the Association carried babies on their backs but, as they explained to Mrs. Sanger, 74 per cent of them practised birth control.

The reception accorded Mrs. Sanger is indicative of the progress birth control has made in Japan since the war. Unless something is done to alleviate Japan's population problem, its inhabitants will look to both planned parenthood and the post-war Eugenics Protection Law, legalizing abortion under certain conditions, as the most available means of insuring sufficient food for the country's expanding population. Pagan Japan is the victim of circumstances which, for Japanese, dull the point of moral arguments against an intrinsically immoral practice.

The population problem in Japan has long been a tragic one. In 1800 the country had close to 30 million inhabitants. The majority of these people were peasants who even then occupied the arable land of Japan as fully as do their 85.5 million descendants today. It is no wonder then that the Japanese have long since passed the reasonable limit of profitable cultivation of soil. Drainage might add a few square miles to Japan's farms, but no such measure could possibly expand tillable acreage at the rate at which her population is expanding.

One possible solution is emigration. Yet most countries of the world have consistently refused to absorb Japan's excess population. South American countries have been willing to take only limited numbers, half-empty Australia almost none. In September, 1951 the Australian Bishops criticized their nation's so-called White Australia Policy, stating:

In fairness, it should be admitted there is merit in the argument, which has been used to justify this policy—that mass migration of Asiatic peoples might . . . establish a cheap labor market. The absolute exclusion, however, of Asian migrants has little relation to this economic argument and can hardly be justified.

Neither is it justifiable in Japanese eyes. They see no reason why the English-speaking peoples should have the right to appropriate most of the lightly populated parts of the world, such as New Guinea and Borneo, to the exclusion of Japanese simply because the latter have become candidates for emigration a century or so later.

Americans, however, are in no position to condemn the immigration policies of Australia or any other country. Four months ago this Review pointed out how our new Immigration Act was stacked against Southern and Eastern Europeans (AM. 7/19, p. 393). It is just as unfairly stacked against Asiatics. According to section 202 (e) of the McCarran-Walter Act, only 2,000 Asiatic immigrants are to be admitted each year.

We cannot hope to continue in the role of moral leader in the world as long as we pursue such discriminatory immigration policies. The role becomes all the more paradoxical since these policies have been at least a contributory cause why Japan, in desperation, now seeks an immoral solution to her perplexing population problem. So long as we practically close our doors to Japanese immigrants, are we not parties to this immoral solution?

## "Trade, not aid"

The seventh meeting of the contracting parties to the General Agreement on Tariffs and Trade came to an end November 11 at Geneva. It seems to have been the most successful session so far. Three trade disputes, which might have developed into annoying little tariff wars, were successfully settled under the quasi-judicial machinery set up under the General Agreement. Great Britain agreed to modify a purchase tax which discriminated against imported articles. The Germans made peace with the Norwegians by giving the latter's sardines a better chance to compete with imports from France and Portugal. Belgium agreed to end restrictions on imports from the United States.

It is embarrassing to have to report that only the United States, which took the lead in formulating the General Agreement, cut a poor figure at the Geneva meeting. Out of patience with U. S. restrictions on dairy imports, which plainly violate the General Agreement, the Netherlands exercised its right to retaliate against us by cutting imports of wheat flour. Canada, Australia and New Zealand are threatening to follow suit. Turkey joined in taking a slap at inconsistent Uncle Sam. Her delegation announced higher duties on a number of items, including typewriters, refrigerators and washing machines, of which the United States has been the chief supplier. That was Turkey's answer to restrictions imposed by the United States on imports of dried figs.

These developments emphasize what is sure to be an immediate and major problem of the Eisenhower Administration. In recent months there has been increasing talk of reducing our foreign economic aid and substituting for it a program of self-help.

"Trade, not aid" is the popular slogan these days, especially in business circles. The Europeans seem to agree, but point out that trade is a two-way street, and that there cannot be much more of it than there is now until the United States further eases restrictions on imports and liberalizes customs procedures.

Several times in the course of his Presidential campaign, General Eisenhower indicated an awareness of the problem. He told the New York *Herald Tribune* Forum on October 19 that the United States must search out opportunities to boost our imports and thereby help insure a larger flow of foreign trade. Three days earlier, at the Alfred E. Smith Memorial Dinner, he asserted that we had to do something to provide a market for the Japanese and West Germans, shut off as they are by the Iron Curtain from their normal trade outlets.

The question that remains to be answered is, will the Old-Guard Republicans in Congress, whose voting record on tariff reductions is scarcely promising, follow the new leadership in the White House? The test will certainly come by next June, when the Reciprocal Trade Agreement Act expires. Should Congress expedite its work on foreign-aid appropriations for the next fiscal year, it may come even earlier.

# **Red thread in the Mau Mau terror**

**Douglas Hyde**

*Mr. Hyde, British ex-Communist, now on the staff of the London Catholic Herald, points out the links between the campaign of terror loosed by the nationalistic Mau Mau society in Kenya, East Africa, and the Communist headquarters in London. But communism is not the whole story. For editorial views on the African situation see p. 202.*

**HAD YOU ASKED** the average, fairly well-informed Englishman as recently as two or three months ago whether he expected any trouble in East Africa, he would probably have replied that it was just about the one part of the Dark Continent where things were likely to be quiet.

Everyone knew about the *apartheid* (racial segregation) trouble in the Union of South Africa, about the Communist influence on the Gold Coast in the West, and about the disturbed state of Egypt, Tunisia and other places in the North. But very few ordinary British citizens knew of any trouble brewing over in Kenya. Then came "Mau Mau"—and now everyone knows the worst.

Mau Mau is, of course, the secret organization of the Kikuyu tribe, which has jumped into the news since it started a campaign to drive the white man out of Kenya. The campaign has included the murder of white settlers and their wives, as well as of native chiefs who have cooperated with the Government. Cattle in large numbers have been mutilated and left to die. Mau Mau is a tribal secret society which resorts to practices that are a curious blending of the twentieth-century politics of revolt with the most barbarous of jungle customs.

#### **AFRICAN NETWORK**

But it is not just an organization of a few semi-savage tribesmen. It is part of an elaborate network and its pattern is a not altogether unfamiliar one. For, linked with Mau Mau through members who hold leading positions in both organizations is the Kenya Africa Union, which is said to have the backing of more than 100,000 people. The KAU in turn is linked up, again through leading individuals, with the even more harmless-sounding Kikuyu Independent Schools Association. The strongest influence in each, it seems, was that of handsome, bearded Jomo Kenyatta. To learn more about Kenyatta is to see the pattern taking shape in which many pieces of a jigsaw puzzle fit together to make a unified whole.

Kenyatta is a man of undoubtedly intelligence, with definite qualities of leadership. Before World War II he was a student in London. There, it is said, he met with indignities which all too many of his type experience when they leave their African homes to come to "Christian" England. He was drawn into left-wing student circles. Then, in addition to touring the Continent and absorbing political ideas as he went along, he went to Moscow. What he learned in London and Moscow undoubtedly shaped his political

outlook and decides his orientation to this day. I won't put it stronger than that because I have no evidence actually to prove that he is a Communist now. My information is that he drifted out of the party and was regarded by his African Communist colleagues in London as an individualist who had picked what he wanted out of Marxist political philosophy, learned the art of leadership from the party, and then gone his own way.

That may be so, though there are those who think that it was all part of a Communist tactic. Either might be true. But the consequences are much the same. For in Kenya at this moment there is being put into operation what I would describe as the African application of the Malayan Communists' jungle tactics.

In Malaya a Communist technique has been worked out which has hitherto been confined to the jungle regions of Asia. White rubber planters and their wives are murdered, local populations are terrorized (e.g., by the murder of their leading members) into supporting and hiding those responsible, and rubber trees, the basis of the white man's wealth, are slashed and left to "bleed" to death.

Now see the parallel in Kenya. There, as in Malaya, the white settlers live far from the amenities and safeguards of civilization, with no good highways, police or telephones to give them the protection which comes from being linked with the outside world. Mau Mau murders both the settlers (who are the Kenya equivalent of Malaya's planters) and their wives, strikes terror by the murder of tribal chiefs into any natives who might feel prepared to assist in discovering the murders, and slashes and leaves to bleed to death the white man's cattle, upon which he depends for a living. The tactic may simply have been mechanically copied from the well-known one in Malaya, or it may have been worked out independently in London or Moscow.

#### **NEW CP EMPHASIS ON AFRICA**

One of the most important and successful of the British Communist Party's activities in the eyes of Moscow has for long been its direction of the Colonial Communist parties. In 1947, a conference was held in London at which representatives of every Communist party in the British Commonwealth—and a good many more besides—met to work out their tactics. The Malayan party was strongly represented by a team of jungle fighters. Every African Communist party had people there too. So the links exist, and the exchange of ideas, I know, continues via London.

Within the last year, Africa has been reckoned so important that a new African department has been created at London Communist headquarters. Formerly Africa was dealt with, along with a lot of other countries, by the party's Colonial Department. The man who heads the African department has thirty years of Communist Party membership behind him. He has had years of experience leading agitations, hunger marches and riots in South Wales during the crisis years of the 'thirties when "Red Rhondda" was claimed to be one of the stormiest spots in all Europe. There is a good deal of evidence to show that the British authorities, despite the ignorance of the general public, had been expecting trouble in Kenya for some time. That explains in part how it was possible for the British to move into action so quickly, bringing in troops in large numbers, almost as though a plan for dealing with such a contingency already existed.

The background of Jomo Kenyatta was obviously already known to the British security people, for he lived in England after his Moscow trip, worked on a farm during the war, married an English girl (a teacher), then returned home, leaving her and her baby to fend for themselves.

#### MAU-MAU, KAU AND KISA

The possible tie-up between Mau Mau, the activist organization, and the Kenya Africa Union, the "front" body, was clearly known to the authorities in Kenya, for Kenyatta was a prominent public figure and his influence in both organizations was common knowledge. Large numbers of the Kikuyu belong to both bodies, for, by the time the terror campaign opened, as much as ninety per cent of the population in some parts had been persuaded or terrified into taking the Mau Mau oath.

For if the British Colonial Office was not aware of the sinister implications of the activities of the Kikuyu Independent Schools Association, it should have been. For nearly ten years ago Mill Hill Missionary Fathers from England had warned that what the Association was doing must in time lead to great unrest.

The KISA's declared aim is to combat the work of the Government and mission schools, as being purveyors of "imperialist influence." In addition to conducting propaganda against them, it has established many schools of its own. For years these native schools have concentrated on "influencing" the children against Europeans and inflaming anti-imperialist sentiments among the young. Many of the teachers are now known to have been initiated into Mau Mau, whose members are pledged to fight the white man or to die if they fail to do so.

It is because of the Association's "educational" work in particular that the missionaries have been the special target for the wildest anti-white propaganda. It was because the missionaries had good reason to be well-informed about the movement's hatred of Christianity that they quickly came out with a denunciation, not only of its methods, but of its aims as well. Finally,

when Mau Mau compelled its members, in taking their oath, to abjure Christianity as the "religion of the whites," the Church ruled that any of the faithful who joined that tribal organization would be liable to excommunication.

Although I have concentrated upon the undoubtedly Communist influence in the movement, it would, of course, be wrong to dismiss it all as a Communist plot and no more. The Communists fish in troubled waters, and the waters are very much troubled in Africa these days.

Behind the unrest of the native tribesmen, who are noted for being the most intelligent though not the most friendly in East Africa, lies an all-too-familiar story of poverty in the towns, with bad social conditions and the demoralization which so often seems to follow the African's detribalization. In the country areas, the overworked soil spells land hunger and genuine social misery.

Such misery, linked with the acquisition of the elements of modern political thought and resurgent nationalism, and worked on by a tiny handful of Marxist-trained leaders, can be an explosive thing in this troubled mid-twentieth century world we are living in.

## This makes it forty-eight

*Al Antczak*

CALIFORNIA has just become the forty-eighth State to join the Union in the matter of justice to education.

Until election day, November 4, California was the only State exacting property taxes from nonprofit private elementary and secondary schools. These schools are owned and operated by religious, charitable and hospital organizations (see "Schools and taxes in California," AM. 6/21).

But victory for justice seems certain now in the Golden Commonwealth as still unofficial returns show that Proposition 3, which would exempt the schools from taxation, has gained a plurality of 65,000 votes in the 4.5 million total vote cast.

Unopened until November 21 will be 153,000 absentee ballots. Election analysts hold that the same favorable trend for Proposition 3 should be evident in the absentee votes as it was in the regular ballot—and that since the proposition has a favorable margin of 65,000 to begin with, the absentee count cannot imperil a victory for the tax exemption of the schools.

*Mr. Antczak is on the staff of the Tidings, archdiocesan weekly in Los Angeles.*

The campaign for justice was one in which Southern California outshone itself. For the 8,000 precincts of Los Angeles County delivered a decisive avalanche of Yes votes to balance the scales statewide in favor of the measure. Thus ends the 73-year injustice of double taxation on citizens who exercise their right to have children educated in religious-sponsored schools.

The plurality in Los Angeles County was 178,000. Upholding the Yes margin in Northern California was San Francisco County, whose 1,306 precincts delivered a plurality of 36,000 in favor of exemption. All told, the proposition to exempt the schools carried in 26 of the State's 58 counties.

Fleet Admiral Chester W. Nimitz, Ret., was State chairman of Californians for Justice in Education, the organization formed to work for passage of the measure. He was assisted by vice chairmen representing every sector of the citizenry: industry, labor, veterans, government and church groups.

Active campaigns on behalf of Proposition 3 were waged by the State AFL and CIO organizations, by the Seventh Day Adventist Church and by ministers of every religious denomination in California who affiliated themselves with the Protestant Committee for Clarification of Proposition 3 under the chairmanship of Rev. Kenneth W. Cary, rector of St. Matthew's Episcopal Church, Pacific Palisades.

Another important campaigner was the California-Nevada District of the Lutheran Church, Missouri Synod, which officially urged its members to back the exemption, as did the California Association of Christian Schools, representing sixty denominations.

Dr. Mark Fakkema of the National Association of Christian Schools and Dr. Daniel Poling of Philadelphia were two important Protestant leaders who vigorously urged passage of Proposition 3.

Backing for the measure was also given by the Baptist Elementary Schools of Greater Los Angeles, the Baptist Teachers Association of Greater Los Angeles, the Catholic, Jewish and Disabled War Veterans, Amvets, the Los Angeles and San Francisco County Boards of Supervisors and practically every major newspaper in the State.

The appeal of these representative Californians was for simple justice:

1. California was the only State taxing religious-sponsored nonprofit schools.
2. California already (since 1914) exempted private colleges from taxation.
3. California's general welfare benefits immeasurably from the moral contribution made by these schools; fiscally, taxpayers are saved \$41 million annually in operating costs, besides the savings of \$350 million in buildings.

Opposition to Proposition 3 was spearheaded by the California Taxpayers Alliance, which characterized

itself as an "emergency committee" but is actually an old campaign organization resurrected for the single obvious purpose of fighting justice for parochial schools. Its last activity took place in 1933 when it had fought a similar measure to exempt parochial schools from taxation.

Apart from the Alliance and its outright anti-Catholic bias, brazenly apparent in its newspaper, radio and television ads and even more so in its leaflets, the only other opposition worth mentioning came, surprisingly enough, from the California Parent Teachers Association.

With vehemence, the PTA units throughout the State broke out into a determined "No on Proposition 3" campaign in which discussion of the issue was the exception, a taboo on debate being the rule. The PTA was unequivocally and flat-footedly opposing tax exemption for religious-sponsored schools and that was all there was to it—no back talk.

Nevertheless, a group of PTA members spoke out. They took their case to the public and accused the PTA of violating its own principles.

Headed by Joseph Emerson of Santa Monica, a PTA Committee for Proposition 3 quoted from the PTA's principles such declarations as these:

I am interested in all children everywhere . . . Membership in my PTA gives me more than a local outlook. Other groups that my family and my neighbors support have State and national backgrounds—churches, clubs, lodges, education associations, etc. . . .

I want to know that I am helping to increase educational opportunities and community resources not only for my own children but for all children . . .

As a participating member I can have an active part in helping to shape policies and legislation that will affect the education, health and welfare of all children and youth.

The activities of the PTA against Proposition 3 were made even more incomprehensible by the fact that Proposition 2 on the ballot, backed by the PTA, called for a constitutional amendment to have State aid to school districts increased from \$120 to \$180 for each pupil in average daily attendance.

The PTA's attitude was somewhat offset by the positive and unequivocal support given to Proposition 3 by various public-school superintendents throughout the State. Dr. Alexander Stoddard of Los Angeles and Dr. Herbert C. Clish of San Francisco were notable in their support of justice for parochial schools, which were characterized by Dr. Stoddard as "worthy partners of the public schools in American education."

Apart from the immediate and almost certain fact that taxation of religious-sponsored schools has ended in California, the campaign for Proposition 3 had other long-range beneficial effects.

1. It brought to fair-minded Californians a recognition of the fiscal and moral contributions to the



general welfare by 534 Catholic, 326 Protestant and 3 Jewish religious day-schools.

2. It caused many people to make a closer study of the true meaning of separation of Church and State and alerted them to the manner in which a distorted version of this principle is being used as a shibboleth to choke off religious influence in public affairs.

3. It clarified the relationship between public and private schools, and between private schools and the State. The two kinds of schools complement each other, because "public schools make education universal and private schools keep education free."

Rev. Eric Montizambert, canon of Grace Episcopal Cathedral, San Francisco, capsuled one of the issues underlying Proposition 3 when he said:

My personal conviction is that a successful move to tax church schools would be a tragic subversion of the democratic way of life. The defeat of the measure designed to keep our Christian schools free could only be a triumph for those secularist totalitarian forces which struggle to undermine the inalienable right of parents to educate their young in the faith of their fathers.

The mighty effort of California's religious-minded people to gain justice for Christian schools is more than a provincial victory restricted to the Golden State. It is a victory for religious-sponsored education in the other forty-seven States as well. In these too it would have been imperiled had California fallen and become a beachhead for secularists.

## *Pattern of GOP victory*

**Robert C. Hartnett**

**R**IIGHT AFTER the Eisenhower avalanche, a letter arrived in Springfield, Ill., addressed to "The Man Who Would Rather Be Right than President." The local postoffice immediately delivered it to Governor Adlai E. Stevenson. It was one of 50,000 messages sent to Mr. Stevenson praising him for the kind of campaign for the Presidency he had waged. A great many of these congratulations came from people who had voted for the victor, General Eisenhower. Nevertheless, they wanted to express their personal admiration for the man who lost.

Of all the many "unconventions" of the 1952 campaign and election, perhaps this is the most notable: the respect and even affection in which many millions of voters held both candidates, regardless of how they voted. Except for people in one way or another tied up with political parties, it is very doubtful that either party, as a party, aroused much enthusiasm. Mediocrity and self-seeking in public life have disillusioned

people about all political stereotypes. To both candidates the party labels they wore proved liabilities rather than advantages. Both the Democrats and the Republicans will have to unearth men of superior talent and integrity from the precincts up, if they expect to rally solid majorities behind them.

### CLOSE ELECTIONS

The hunger of the people for a new type of political leadership was shown by what happened to the victors in the election. The President-elect had to score a personal triumph of historic magnitude in order to carry into office with him a razor-thin majority in Congress. In 12 Northeastern and Western States where Mr. Eisenhower piled up sizable majorities, his party failed to snatch a single House seat from the Democrats. The GOP boosted its 200 members only to about 221, just three above a bare majority. New York (4) and Virginia (3) contributed one-third of the 21 new members making up the Republican majority. The other new GOP victories were scattered in one's and two's across the country. This failure of a landslide-victor to carry a solid majority with him is most unusual in Presidential elections.

The closeness of the vote in some congressional districts was really amazing. In Colorado, for example, Rep. Wayne N. Aspinwall (D.) was unofficially counted in with 39,713 votes to 39,648 for his opponent, Howard M. Shults (R.), a Gillette-edge margin of 65 votes. Another very close one was the 233-vote lead Rep. James G. Polk (D.) held over Leo M. Blackburn in Ohio—out of a total of 134,213 cast. In Missouri, Rep. Morgan M. Moulder (D.) had only a 554-vote advantage over Max Schwabe (R.), with absentee ballots still to be counted. In Idaho, Mrs. Grace Pfost (D.) defeated Rep. John T. Wood (R.), sponsor of a proposal in Congress to take the United States out of the United Nations, by only 651 votes out of 108,631. Two California races were nip and tuck. Ernest K. Bramlett (R.) led Will Hayes (D.) by only 639 votes, with absentee ballots still to be figured in. Leslie E. Wood (R.), whose signing of the petition to have Proposition 3 (see pp. 206-8 of this issue) put on the ballot made him a controversial figure, finally lost to John E. Moss (D.) by 6,091.

Even on a State-wide scale the voting was very close in Kentucky, which gave Stevenson 494,109 to Eisenhower's 493,062. That is a margin of only 1,047 in a total vote of nearly a million. This is only one example. Michigan's contest for Governor, with incumbent G. Mennen Williams leading by less than 8,000 out of little shy of 3 million votes, and Arizona's senatorial race, with incumbent Dennis Chavez (D.) ahead of Gen. Patrick J. Hurley (R.) by only 3,764, prove that elections that hang on the balance of a relatively small number of ballots are not really very exceptional.

The final results of these close congressional races cannot change control of the House because the Republicans have that sewed up by at least three

seats. This is a precarious hold, of course, since it could be lost through serious illnesses or deaths. As a matter of fact, Rep. Adolph J. Sabath (D., Ill.) died at the age of 86 right after he was re-elected. He cannot be replaced until both a primary and a special election have been held.

Theoretically, the GOP could lose control of the Senate, where there will be only 48 bona fide Republicans in the next session. Sen. Wayne Morse (R., Ore.) bolted his party during the campaign. Moreover, there are rumors that Sen. William Langer (R., N. D.), re-elected on November 4, might cross over to the Democrats. He praised President Truman very highly during the campaign. It is extremely unlikely that any effort will be made to wrest control of the Senate from the GOP, of course. For one thing, enough Southern Democrats would probably support Republican control to insure their winning it.

#### REALIGNMENT OF PARTIES?

This mix-up dramatizes the dissolution of old party lines that has been going on for years. In recent sessions Congress has really been under the thumb of a Northern Republican-Southern Democratic coalition on domestic issues. This coalition crystallized way back in 1938, largely as a result of President Roosevelt's ill-advised attempt to pack the Supreme Court and his stubborn determination to "purge" his party of reactionaries. The Dixiecrat revolt of 1948 marked one stage in the solidifying of this coalition. The Eisenhower victory, involving the crackup of the Solid South, has posed the question whether this alliance will not now become formal. It will be interesting to see how many Southern Democrats the new President brings into his Administration.

The Democratic party will have to decide whether it is time to turn its back on Southern conservatives and rest its future on an unambiguous appeal to progressives in both North and South. Suppose this happens. Suppose the Republicans then win over Southern conservatives to their party. What effect will this have on the Northern progressives among the Republicans?

Delicate decisions must be made by both parties. They will hardly be made abruptly. But we could be at the beginning of very significant and probably long overdue transformations in both major parties.

#### CAMPAIGN TACTICS

Now that it's all over we can speak out more freely about some of the campaign tactics used.

What about the "job" Senator McCarthy tried to do on Governor Stevenson in his October 17 TV address in Chicago? The one allegation we could check immediately was the Senator's citation from the *Daily Worker*:

... I hold in my hand a photostat of the *Daily Worker* of Oct. 19, 1952. That is only eight days old. They damn Eisenhower and what they call "Eisenhowerism" in the most vicious terms. They

refer, and I quote, to "their hatred of Eisenhowerism" and then go on to say that they do not like Stevenson too well either, but that if Communists want to vote for Stevenson—okay, vote for him—but vote for no one else on the Democratic ticket—elect local Progressive party candidates and pile up a big vote for those Communist candidates who are in the field.

Now this writer holds in his hands, not a photostat but the actual complete copy of the *Daily Worker* for October 19. It says just the opposite of what Senator McCarthy claimed it says. In an editorial on how to vote, entitled, "The Placards in Harlem," it reads:

The best way to register the true will of the people is, of course, through getting the biggest possible vote for Vincent Hallinan and Mrs. Charlotte Bass, and through the best possible results in local Progressive, coalition and Communist campaigns.

But the people's will can also be registered through the struggle on the main issues of the day among people supporting all parties.

NO EXPRESSION ON THE PART OF ANY AMERICAN FOR A CEASE-FIRE, FOR NEGRO RIGHTS, ETC., IS WASTED.

Governor Stevenson is not even mentioned in this editorial. Nothing in the rest of the issue in any way justifies Mr. McCarthy's alleged citation. The issue is full of demands for a cease-fire in Korea. This slogan came a lot closer to what some of Senator McCarthy's co-partisans stood for than the unflinching stand Governor Stevenson took on Korea.

The Democrats issued a point-by-point refutation of the McCarthy charges on November 2. How many of the people who heard the address read newspapers which published that refutation in full? If anyone wonders why AMERICA has been very cool to what are euphemistically called Senator McCarthy's "methods," perhaps this cheap stunt will explain why. If the Senator was sold a bill of goods by one of his speech writers, let him say so. Whatever the explanation, there is nothing less convincing than McCarthy photostats—especially when he makes off with them posthaste after ostentatiously promising to let newsmen examine them. The speech reeked with wholly unjustified innuendoes.

This sort of thing is contagious, unfortunately. In Minnesota a "little McCarthy" tried a similar technique. He attempted to portray an outstanding Catholic opponent running for Congress as "soft" towards Communists because of legislation he had backed over two years ago. The fact that both houses of Congress adopted the legislation substantially in the form the incumbent proposed was denied, although the U. S. Code carries the provision in question, as anyone can discover in a few minutes' time.

What about President Truman's charge, published on October 17, that General Eisenhower could not "escape responsibility for his endorsements" of Republican Senators who had voted for immigration bills the President described as "racist" and "anti-Catholic,

anti-Jewish"? Mr. Truman accused the General of having "an attack of moral blindness" for endorsing the candidates in question.

In one way, everything Mr. Truman said was true, except perhaps the key-charge of responsibility for the endorsements. And that was the nub of the matter. After all, when a Presidential candidate endorses one of his party's candidates, he does not necessarily underwrite every position the man has taken. But the real unfairness of the Truman charge lay in the fact that a great many Democratic candidates had also "voted wrong" on the legislation in question. The McCarran-Walter bill was passed over the President's veto by a two-thirds majority in both houses. Besides, if one is going to be strict about it, most Southern Democrats, including the Democratic nominee for Vice President, had taken the "racist" side on some questions. This is pressing things somewhat too hard, especially when it comes to accusing a Presidential candidate of all the shortcomings of lesser candidates on the same ticket. Perhaps General Eisenhower went too far in embracing all Republicans. But this does not mean that he approved everything they had done. It merely means that he was willing to go further in the interests of party harmony than many people thought he should have. So experienced a politician as Mr. Truman should be the first to recognize that. One might just as well accuse him of being a crook because, out of an excess of party and personal loyalty, he played ball with people who got into trouble with the law. No Republican leader went that far.

#### RECORD-BREAKING VOTE

As predicted, the number of voters smashed all previous records. A fairly complete count gave Eisenhower over 31.8 million to Stevenson's more than 25.6 million, with Ike the victor in the popular balloting by more than 6 million. The total of over 57.5 million votes cast, without counting those registered for minor-party candidates, ran better than 7.5 million ahead of the 1940 total, the previous high.

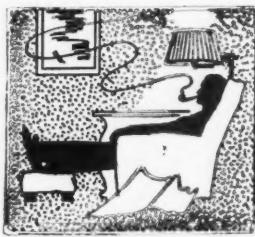
This vote will be closely analyzed by political analysts. One odd thing about it was that most of the "new" vote went to Eisenhower. Stevenson outpolled Truman's 1948 total by over a million and a half votes, and Roosevelt's 1944 total by nearly a million, though he failed to equal Roosevelt's 1940 or 1936 total. The axiom that "a heavy vote is a Democratic vote" hit the skids.

Organized labor seemed to bring out the city vote in favor of Stevenson all right. In Detroit, for example, the Governor surpassed Truman's 1948 vote by 126,000 and in Cleveland by 65,000. But Eisenhower topped Governor Dewey's 1948 in Detroit by 130,000 and in Cleveland by 114,000. By drawing 84 per cent of the "new" vote in Ohio and 70 per cent of it in Michigan, the General cancelled out these Democratic gains.

Analysts are agreed that Eisenhower, as a world-famous personality, appealed strongly to first-time voters. He appealed to women, especially through his

promise to go to Korea. And he appealed to the young. Senator Taft's contention, that a GOP victory lay with those who had not voted in 1948, was verified. That's the story.

## FEATURE "X"



Mr. Shaw, former school principal, father of four children, instructor of Navy civilian personnel at Annapolis, Md., holds that in the TV age, schools are not enough; parents must be teachers too.

WE PARENTS in the 40-to-50 age-bracket have seen profound changes take place within a few decades. We lived through the anxious 'thirties when it was sometimes a bitter struggle to keep our families clothed and fed. The 'forties brought the war and the subsequent pseudo-prosperity which was far more difficult to master than the "hard times." Poverty and depressions we could conquer, but the "prosperity," having first softened us up, seems to have many of us licked.

I have especially in mind the problem of our children's schooling. Today I have a son in the second grade of our local parochial school. There are ninety—that's right, *ninety*—other children in the same grade and room, under the same one teacher. Back in the 'thirties if there were as many as forty youngsters in a schoolroom, we complained that the class was "overcrowded." No matter how devoted, patient and well-trained the nun who is in charge of my son's class, how effectively can she teach, how much attention can she possibly give to any one individual in a class of ninety? Or eighty, or seventy? And these are not uncommon figures in Catholic grade schools today.

The big-domed students of sociology, economics and the allied sciences can and do explain why these conditions exist. But I'm not exercised about *why* they exist. Nor am I seeking to place any blame—least of all do I blame the Catholic school authorities, caught as they are in the flood-tide of an expanding population, without a corresponding increase in vocational and financial resources.

What does burn its way deep into my consciousness is the realization that we parents have become once again *the teachers of our children*. The situation is analogous to that of the old frontier days when school facilities were scant and the most effective teaching was achieved through the efforts of the father and mother.

In the 'thirties, we would have sent the children to school and been quiet in our minds about their edu-

cation. Let's not deceive ourselves that the obligations of parenthood are so easily satisfied in this present day of the overcrowded classroom. There is more than a suspicion abroad today that we, the parents, had better begin to supplement the efforts of the school by teaching our children if we have their welfare at heart. We fathers and mothers had better rediscover what the youngsters' textbooks look like—the catechisms, the histories, the arithmetic, the spellers and the rest. About all the school can give our children are the actual texts, some homework assignments, and the group direction possible in the classroom. Only if the child is of notably lower I.Q. than the bulk of his classmates does today's teacher give him consistent individual attention—and, of course, your youngster doesn't have a low I.Q., does he? We must make up the difference by taking an active part in the education of our children.

This is going to be tough on the average parents. We may have to devote from one to three hours per night per child to the task. Don't ask me where we'll find the time. If we realize how important the need is, how serious the obligation, we'll arrange somehow. We may have to skip the television shows (more on that later), or our newspaper, or our social chit-chat, or our evening nap on the sofa, or the overtime work for that extra pin money. We may have to cut drastically the time spent Saturdays in fixing up the house, in painting, carpentry, landscaping and the other joys of the American home-owner.

Our leisure and our pet activities will be hard to give up, but what choice do we have? Shall we send the youngsters to a private Catholic school, where the enrolment is naturally smaller? Many of us are termed "prosperous," but we are not that prosperous. Nor are private Catholic schools everywhere available even to those who could afford the tuition. Shall we send them to a public school? Most Catholic parents won't even consider that, although some claim that the overcrowding in the parochial institutions justifies them in sending their children to public schools. Actually, many of the public schools are overburdened too, but with their public funds they can soften the effects by hiring more teachers and employing split schedules.

Neither the public school nor the private Catholic schools are feasible alternatives. There is nothing for it but to take over part of the job ourselves.

A warning is in order here: complicating the task and making it even more difficult will be the initial opposition of the children themselves to your efforts. Human nature follows the lines of least resistance (an analogy you'll relearn from the phenomenon of magnetic lines of force, as explained in your child's science book). Your kids are probably accustomed to their sweet liberty and won't find it easy to submit to the yoke. But patience and perseverance with the plan will whittle away their resentment. Not the least of their lessons must be the fact that this life is at best a mixture of the bitter and the sweet. And if you are tempted to become sour about what must appear to the adult

mind as deep ingratitude, don't forget that the youngster sees your program in an entirely different light: to him it is not the founding of his future, but a cruel blow at his present fun.

One suggestion will make your task a bit easier. Throw out your television set. This is a drastic step—like plucking out the eye that scandalizes. But the time has come when we must defy the monster which in three short years has come to tyrannize our homes. Nor is this a step merely to facilitate your work as home teacher: your child's whole moral outlook may easily be at stake.

For while our schools have been forced to spread their educational efforts thin, television has emerged as a most willing and most effective pedagogue. One wanes just as the other is waxing strong. So it won't do much good to try to supplement the school unless you also supplant your rival, the television. Otherwise you permit a very persuasive teacher to shout down your own teaching voice. For the lessons learned from television strike like a dagger at the very heart of the moral training you are trying to impart.

In the 'thirties we regarded radio with some disfavor as a *distracting* influence upon the young. But in television we meet a far more powerful force, and it is *decidedly evil*. Radio words can be censored but television appeals to the eye, and who can censor the visual innuendoes, the costumes, the winks, the sly grimaces, the suggestive half-gestures that so many popular performers use as their stock in trade? Many programs shock even a well-balanced adult. And the terrifying fact is that the youngsters aren't even shocked: they have grown up with these standards and hardly expect anything different on television.

Now let's face a serious consideration: with the television standard what it is, children who constantly view the programs have little chance of remaining innocent. And if they do sin, will the responsibility be entirely theirs? Will it not fall in part upon the "artist" who was paid to ply his sophisticated trade? And will you escape all responsibility—you who allowed these performers free access to your living room and to your children's eyes, ears, minds and souls?

Perhaps at one time we allowed the TV set into our house because we thought we were giving the children a "break." Or maybe we thought that the set would make things easier for us parents—keep the kids out of the wife's hair before dinner and out of ours after. This defense is based on the idea that TV is innocuous entertainment. And so it may have been at first; but today much of it is utterly filthy. Take an afternoon and evening off some day and examine as many of the programs as you can. Almost the only wholesome ones you will find will be the cooking lessons and the news reports. And the kids aren't listening to *those*.

But, you object, there are the "Westerns." Can't the kids see *them*? No, they can't! Or at least they shouldn't view them in the quantity which is considered normal TV fare today. Try a few of these Westerns yourself, and then thoughtfully calculate

their total effect on the impressionable minds and imaginations of children. The least vicious result you can expect from a steady diet of this "entertainment" is that it will make the children morons rather than sinners. That's great, isn't it?

Thus, as the schools become less effective, the outside influences typified by the television are becoming

more powerful. Catholic parents had better awaken now while the children are still young and docile, and realize that we are the most important people in the world: we are *teachers!* What a grave responsibility will one day be ours if we fail in our solemn duty to the children God has entrusted to our care!

ANTHONY R. SHAW

## M. Mauriac and the New Yorker

**Michael F. Moloney**

*It was announced on November 6 that François Mauriac had been awarded this year's Nobel Prize for Literature. On receiving the news, M. Mauriac remarked that the honor, coming from a foreign country, was particularly important because it gave him a "foretaste of posterity's judgment and the hope of having created human types that have an echo in the most diverse countries." Mr. Moloney, associate professor of English at Marquette University, discusses in the following article one aspect of some of Mauriac's characters that has puzzled many readers and, obviously, nonplussed one critic.*

The novels of François Mauriac have given pause to many Catholic readers. Nor is it any secret that they have left numerous Catholic critics troubled and uncertain. These reactions were perhaps inevitable, for Mauriac is a serious novelist, and the serious artist, like the serious thinker, will not be easily understood or easily accepted by large sections of the public.

It would be ungracious to quarrel with any Catholic who, for a variety of reasons, may find the strong meat of Mauriac's fiction too severe a challenge for his taste. But in the *New Yorker* for April 12, Mr. Anthony West made an attack upon Mauriac which, for sheer novelty, must stand alone. We had grown accustomed to the *New Yorker's* glossy paper and even glossier wit. We had come to accept as an inevitable, although not necessarily charming, aspect of the American scene its pose of super-sophistication, of polite ennui, of social and cultural omniscience. Still, we were not prepared to accept it as an arbiter of Catholic orthodoxy, summoning a great Catholic author before its one-man ecumenical council and grandly denouncing his heresies. Let us scrutinize the indictment.

The specific charge which Mr. West makes is that Mauriac is at odds with the Church's teaching on the Blessed Virgin. The same suspicion and distrust of women which deforms Mauriac's novels carries over, he insists, into Mauriac's religious thinking. Says Mr. West of *The Stumbling Block*:

## LITERATURE AND ARTS

It was interesting . . . not only as a profession of belief but as a singular revelation of the extent of M. Mauriac's dislike of women. He referred with violence to the cult of Mary and with contempt to those women who found delight in it. He spoke of the organizers of the innocent festivals in honor of Notre Dame du Grand Retour that were widely celebrated in France in 1947 as "pious Barnums," and of the processions and Masses that honored the Virgin Mother as "this abasement, this humiliation of the Church."

If Mr. West and the *New Yorker* were accurate interpreters of Mauriac, this would be a telling indictment. Actually, what Mauriac said was vastly different. I quote in its entirety the passage from which Mr. West excerpts:

I was exasperated last year when, in answer to the provocations of a world more than three-quarters seduced by Marxism, by atheist existentialism, by pseudo-surrealism, the pious Barnums of the holy Church thought up the tour for Notre Dame du Grand Retour. This refutation by means of a statue to which the Church of Bonaventure, of Thomas Aquinas, of Dominic, of Blaise Pascal resorted, humiliated me more than it angered me. And then one evening, in the rue La Fontaine, I saw this human sea, over which sailed the image of her who, according to Saint Luke, has predicted everything which has come to her: "*Et beatam me dicent omnes generationes . . .*" This statue was the branch extended to the birds who knew not where to settle, nor what to cling to; it was a support where the flock could settle. For Christ did not come to save only those men who can discover Him at the end of a syllogism, or those who are attentive enough to discern His voice in the secrecy of their poor hearts. All who are lost must be saved, and perhaps first of all those whose incurable childishness has need of stories and pictures.

What we took for a lie was perhaps, in the last analysis, an offensive launched by the truth. It is essential to enter into the mystery of this abasement, this humiliation of the Church. Until the

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end of time, the Christ incarnate places Himself within the reach of even the imbecile (in the etymological meaning of the word); for they, too, are called, they, too, must find their pasture where a Pascal, a Péguy have found theirs.

The most rigorous Catholic theologian will not, I believe, find anything objectionable here. The thoughtful reader will doubtless be impressed by the humility with which Mauriac, the intellectual, confesses a native impatience with popular religious manifestations and admits, in this instance, the error of his initial judgment. But Mr. West is persistent. Again he quotes, this time without distortion, from the preface which Mauriac supplied to *The Stumbling Block* on its appearance in book form:

I am anxious to state at the beginning of this book that the reserves inspired in me by certain excesses of the Marian cult do not imply any sort of resistance to the new dogma . . . But I also think that the Assumption of the Virgin does not legitimize, any more than do her other privileges, the manifest abuses to which I am calling attention. On the contrary, it makes them more embarrassing, more dangerous.

This quotation Mr. West introduces with the assertion that by the promulgation of the dogma of the Assumption, "M. Mauriac has been compelled to add a preface recognizing the horrid fact that a woman has been admitted to heaven. His recognition is not exactly graceful."

At this point, the Catholic reader feels he has walked with Alice Through the Looking Glass into the domain of the Red Queen. Catholics are accustomed to the charge, whether openly hurled or covertly suggested behind pitying smiles, that their religion is a mumbo-jumbo whose appeal is to the unthinking, the superstitious, the unwashed. Yet when Mauriac castigates the abuses that grow up around popular devotions, he is rudely assailed. "Mariolatry" is the standard pejorative wherewith the supposed anthropomorphism of Catholic teaching is held up to ridicule. Nevertheless, Mauriac is attacked because he would cleanse the devotion to Mary of these very abuses which have become a scandal to Catholic and non-Catholic alike.

But we are not through treading the mazes of the Red Queen's realm. After a rather lengthy discussion of Mauriac's handling of feminine sexuality in *The Weakening*, *A Kiss for the Leper*, *The Woman of the Pharisees* and *The Enemy*, Mr. West arrives at his esthetic indictment:

When one considers this rancor in relation to M. Mauriac's strained hatred for the poor Comtesse de Mirbel and for the abominable woman who gives her name to his *Thérèse*, and when one considers the peculiar vileness of the mother in his *Genetrix* and of Mme. Léonie Costadot in his *The Unknown Sea*, one must question the value of the whole body of M. Mauriac's often beautifully written work. It may be that a fundamental flaw is revealed by the uncontrolled violence of his feelings about those who like to burn candles in

little bowls of ruby glass before statues of a clear-skinned young woman dressed in blue with stars about her and a child in her arms.

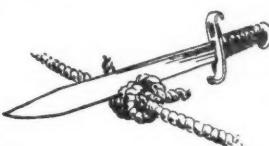
Up to this point, however strange Mr. West's role as *advocatus diaboli*, it has at least been consistent. A Pascalian rigor, which inclines Mauriac to heresy on the doctrine of the Assumption, deforms him as a novelist. If only Mauriac were a better Catholic, how immeasurably improved would be his art! Such is the anguished judgment of the *New Yorker* critic, dauntless defender of the burners of "candles in little bowls of ruby glass." Let us hear Mr. West out, for we have much to learn:

Archeologists and classical scholars may inform us that the attributes of this member of the Christian family show that she is older than Christianity, and warn us that her cult appears to perpetuate that of the Roman Mother of the Gods and of the Great Mother who was worshipped before God became a man in ancient Greece. If this is so, her worshippers are, without knowing it,

kneeling at the altars of Ge, who was the fruitful earth itself, or at those of Themis, who seems to have been the natural order. However that may be, the fact remains that the instinct to respect fertility and creativity that lies behind the cult in its primitive and simple forms is a profoundly healthy one. In turning his back on it, and expressing the loathing of the feminine principle that inspires almost every page of his writings, M. Mauriac seems to express a loathing for life itself.

Like Alice, we shake ourselves and the Red Queen recedes in the distance. Our far-flung meandering, however, though tortuous, was not a dream and it led to a definite destination after all. Only, our real guide was not Alice at all but Sir James G. Fraser. The Virgin whom Mr. West was defending was not the Virgin of Chartres and Lourdes and Guadalupe and Fatima and a thousand other shrines, but the ancient Mother Earth. Christianity is not that fullness of truth for which the prophets hungered and Christ died, but the old paganism of the fertility cult in a new manifestation. The nobility of womanhood which Mr. West would defend against its Catholic traducer is the nobility of Aphrodite and Demeter, which in its modern manifestation frequently comes out this side of the mirror as the nobility of Lady Brett and Temple Drake.

As for Mauriac, he remains, quite apart from the *New Yorker* distortions, a difficult writer. In their homeland of vines and pines his characters work out their destinies, often ignobly, sometimes criminally, always passionately. The scene is somber, the atmosphere frequently stifling. I do not think it is accurate to call Mauriac's voice a voice of despair, but he is no facile contriver of sugary endings. He is immensely—some would say morbidly—aware of sin, especially the sins of the flesh. However, the most abandoned of his men and women are never the helpless flotsam of fleshly storms. "Cybele and Atys might riot for him among June's high grasses," he wrote of Pierre Costa-



dot, "but still his ears could catch the rustle of an angel's wing in the branches, and still his eyes behold a stable door and there, within, amid sweet-smelling hay a seated girl nursing a child on whom the shadow of a cross already lay."

Cybele and Atys, Christ and the Virgin, these are never absent from the Mauriac story. What is this but to say that Mauriac is hauntingly, excruciatingly aware of a central conflict which goes on ceaselessly in the souls of modern men and women. There may be some reason to allege that Mauriac is too narrowly concerned with his characteristic theme even to the exclusion of all others. At least one great novel, *Le Mystère Frontenac* (unfortunately not yet translated into English) stands athwart the allegation. But even admitting that Mauriac's theme is straitened, does this seriously compromise his greatness? May not the authenticity of artistic genius be demonstrated by concentration of insight as well as by range of vision?

It is a paradox of post-Renaissance civilization that as man's knowledge in specific areas deepened, his grasp of the whole field of knowledge lessened. We are become, not perhaps hollow men, but certainly half men. The Homers, the Dantes, the Shakespeares, are not for our time. The artist will not escape this

divisive effect of his milieu. But if he is in the classic tradition of the West, the dichotomizing process will not extend to his conception of the nature of man. Man will remain a dual creature. The most perturbed of Mauriac's readers is never in doubt of this duality. Nor if he reads perceptively, will he find in Mauriac, despite Mr. West, a hatred for women and a loathing for life. Not hatred of woman but hatred of the desecration of womanhood, not hatred of love but hatred of love's falling away—these rather are Mauriac's motivations.

A novelist does not create such fearful caricatures of womanhood as Paula de Cernès, Fanny Barrett, Brigitte Pian or Thérèse Desqueyroux unless another type of woman also exists for him. That another type does exist for Mauriac, Octavia, Tronche, Michèle Pian Rose Revolou and Blanche Frontenac testify. Even more convincing testimony is Mauriac's compassion for the Paulas, the Fannys, the Thérèses. Poor haunted creatures whose hunger will not be appeased, they are measured subtly but gently in every stroke that dramatizes their suffering against an ideal symbolized by "candles in little bowls of ruby glass" and "a clear-skinned young woman . . . with stars about her and a child in her arms."

#### **A great life; great pictures**

##### **ABRAHAM LINCOLN**

*By Benjamin P. Thomas.* Knopf. 548p. \$5.75.

##### **LINCOLN: A Picture Story of His Life**

*By Stefan Lorant.* Harpers. 250p. \$6

As the author states in his preface, a scholarly but readable one-volume life of Lincoln has long been a major need for those who lack the time or enthusiasm to attack the voluminous, heavily documented biographies which have appeared during the past twenty years. Mr. Thomas has certainly satisfied that need, for in little more than five hundred pages he presents a complete, accurate and scholarly account of the great President and does so in a style as absorbing and thrilling as any novel.

All the familiar incidents—and many new ones—of Lincoln's career are interestingly treated. The bleak, poverty-stricken boyhood years in Kentucky, Indiana and Illinois are passed over briefly, and the story becomes more detailed as Lincoln leaves home at twenty-one to go to New Salem and start out on his own.

Most attention is given to his political career, which began in 1832 with an unsuccessful try for the State Legislature. The author shows that Lincoln was no political novice, no

dark horse, when the Republican Convention met in Chicago in 1860, but a well-seasoned politician with ten years of service in the State Legislature and a term in Congress to his credit, a master of all the tricks of the political game and well-known to the party bosses in many parts of the country.

Other aspects of Lincoln's character and activities are not neglected. The story of his early struggles to earn a living and acquire a legal education, so important for the political career he desired, is sympathetically told. The influence of Ann Rutledge, Mary Owens and Mary Todd upon his life are judiciously analyzed and more than one familiar myth concerning these ladies is exploded. The slavery agitation of the eighteen-fifties, which brought Lincoln to national prominence, is used as a background for explaining his ideas on slavery and democratic government.

Lincoln's natural conservatism and political shrewdness caused him to shun the newly established Republican party until it was well enough accepted to offer a chance of political advancement. Indeed, Lincoln made a bid for the Senate as a Whig as late as 1856, and it was not until 1858 that he cast his lot with the new party, in which he quickly took a leading role.

The critical years of the Presidency show an idealistic statesman, who was at the same time a shrewd and calculating politician, patiently and doggedly forcing the divergent elements

## **BOOKS**

of his party along the path he considered best for the welfare and salvation of the country. The chapter, "Profile of a President," gives an absorbing account of daily life in the White House and a sympathetic study of the character, ideals and plans of the overworked and weary Lincoln.

The whole volume, while crammed with facts and containing a good deal of analysis and interpretation, never seems crowded or gives the impression of a summary. The vast mass of information and comment is so skilfully handled and the style is so lively and readable that without conscious effort one gets a clear picture of the man and the society in which he lived. The average reader, and even the serious historian, will find here a story as absorbing and entertaining as it is instructive.

Mr. Lorant has given us an excellent and entertaining life of Lincoln and proves, in the apparent informality of the smooth-flowing continuity of the pictures, that he is a master of this difficult medium. The 500 illustrations include every known photograph of Lincoln. They cover every place associated with him, from the cabin in Kentucky to the tomb at

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Springfield. There are, as well, photographs of his family, early friends, political rivals and the generals and statesmen of the war years.

Some of the photographs of the restored cabins in Kentucky and New Salem with their waxwork figures look too artificial. One soon forgets them, however, as he turns the pages, and men and scenes of a hundred years ago come to life in the cleverly arranged pictures of frontier towns, court houses, inns and dwellings.

This record is skilfully supplemented by copies of sketches and cartoons by contemporary artists and facsimile reproductions of many interesting and important documents and letters. The pictorial presentation is unobtrusively linked together by a chatty, informative narrative which, though a bit episodic, is sufficient to explain the illustrations, while not distracting from them. Indeed, the narration is so artfully subordinated that it will probably be passed over, to his loss, by the more casual reader.

This book deserves to rank as the definitive work of its kind, for it grows more unlikely each year that many new photographs of Lincoln will be discovered, and it will be a long time before Mr. Lorant's artistry in presenting such material will be surpassed.

F. J. GALLAGHER

### Faith and persecution

#### CONFESSORS OF THE NAME

By Gladys Schmitt. Dial Press. 568p. \$3.95

For her most serious effort since *David the King* (1946), Miss Gladys Schmitt has chosen as background the dark days of the Decian persecution (A.D. 250-1). And dark days they were, of doubt and heart-searching, with Decius demanding a "loyalty-oath" of his Christian subjects, some of whom, St. Cyprian tells us, bartered their faith for a certificate of sacrifice.

It is against this background that Miss Schmitt weaves the story of her principal characters: Favorinus, Decius' nephew, his Greek mistress, Charis, and Paulina, a Christian matron destined to die in the amphitheater. Miss Schmitt's style is a pleasure to behold: it is workmanlike, if a little diffuse, and always correct. Every page bears witness to the extent of her researches in antiquity (although it is a pity that the *cithara*, that instrument so dear to Sappho and Horace, is constantly misspelled *cithera*); her descriptions of the catacombs and of the early Christian

liturgy are profoundly moving; and the account of Paulina's death brings to mind the *Passion of Perpetua and Felicitas*.

It is clear that Miss Schmitt works very hard on her books. There is evidence of much blood and sweat. But what is lacking is the *lacrimae rerum*: Miss Schmitt never quite fully exploits either her characters or her situations; the figures on her tapestry never quite come alive; and the whole remains curiously cold and remote.

Miss Schmitt, one feels, can do better than this. For even in this tale, which is so full of distracting elements and far longer than it should be, a spark is occasionally struck, as in the slave-girl's prayer for her master:

O God, Creator of the World,  
... Creator of the daisies and  
the violets and the flowering  
grass, and the dragonflies that  
shimmer by day and the fireflies  
that twinkle by night, Maker of  
clouds and sunlight, Fashioner  
of glades and hills, what have  
You made that is as marvelous as  
my master and my love? Nothing  
that grows on the earth is as  
beautiful as his swift feet that  
walk upon it. His motion is more  
to be wondered at than the flying  
of swallows, and his stillness is  
like the stillness of evening water  
at the bottom of a well. His body



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is like marble, but . . . it is filled with life as the sack of the bee is filled with honey and the globe of the grape is filled with wine.

That, I feel, has the sound of a biblical paean, and strikes a religious chord that is all the more welcome in these days of atonality.

HERBERT A. MUSURILLO

### Differences in fifty years

#### THE BIG CHANGE

By Frederick Lewis Allen. Harper. 308p. \$3.50

The justly famed *Only Yesterday* and *Since Yesterday*, volumes in which Frederick Lewis Allen, editor of *Harper's*, surveyed the American scene of the 'twenties and 'thirties, were harbingers that he would essay a mid-century evaluation of American civilization. *The Big Change* is exactly and happily that.

Politically, the greatest change since 1900 has been the tremendous growth in the responsibility undertaken by the Federal and State governments for the over-all welfare of the nation. One example will suffice. In 1902, Teddy Roosevelt was excoriated by the press for "interfering" in the settlement of a coal strike. A half-century later, Harry Truman was widely denounced for *not* intervening instantly to settle a steel strike.

Socially, we have learned interdependence and have outgrown, to our definite betterment, the atomistic theory of society. And economically, a new frontier has opened up: the purchasing power of the poor. As the author aptly remarks, we have "repealed the Iron Law of Wages" and discovered the vitally significant fact that

the business system as a whole seemed to run better if you plowed some of the national income into improvements in the income and status of the lower-income groups, enabling them to buy more goods and thus to expand the market for everybody.

Though the term "mixed economy" has been widely used to differentiate the present economic system from an earlier type of capitalism, no popular writer has grasped the broad import of the transformation as succinctly as Mr. Allen. Because we have been "tinkering with and repairing and rebuilding, piece by piece, an old system to make it work better," rather than indulging in wholesale replacement by a new system, we have been able to make the necessary modifications without disrupting the productive power of the economy. And by

this method, which Mr. Allen sees as the result of a revolt of the American conscience begun in the period 1902-1905, America has moved not toward, but *past*, socialism to a hybrid political economy of obvious vitality.

Major legacies of the depression years were the ideas that business freedom must be circumscribed by governmental responsibility for preventing another depression, and that it is the job of the people through their government to lend a helping hand to individuals in distress.

The above are the basic themes of *The Big Change*, but without extensive quotation it is impossible to do justice to the vitality and comprehensiveness of the book. Mr. Allen's adeptness at choosing the incisive incident to illustrate a point, and his tremendous knowledge of the period covered, make this a worthy and entertaining study for all Americans interested in themselves and their society.

M. D. REAGAN

#### THE GOLDEN THREAD

By Louis de Wohl. Lippincott. 254p. \$3

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you want to get a sound appraisal of those facts, it is wise to read a spiritual biography, preferably by a theologian; if you really want to understand a saint, you should become one. You are not likely to get a saint's full story in a novel. But if, in the course of a sensational story of love and war, you would like to meet a saint as he might have appeared to a contemporary, you may find the fictional treatment of St. Ignatius of Loyola in *The Golden Thread* exciting and informing.

Wisely, Mr. de Wohl has chosen to tell his story through Ulrich von der Flue, a Swiss soldier of fortune. Ulrich, called Ule, a former member of the papal Swiss Guard, is temporarily attached to the French Army besieging Pamplona. While wandering through the streets he goes to the rescue of a Spanish girl, Juanita, who was being attacked by a band of Frenchmen. Later, the soldiers falsely denounce him as a murderer. As he is being hanged in the main square a cannon bursts, the scaffold breaks and Ule is temporarily free. Quixotically he offers his services to the French battery attacking the Spaniards still resisting in the fortress. An expert gunner, he scores a direct hit on the parapet and wounds a Spanish officer, Inigo de Loyola.

Immediately afterwards the Spaniards surrender, and Ule is pardoned as a reward. Ule is then commissioned to escort Loyola to his home. Juanita, disguised as a boy, goes along with him and nurses the wounded Spaniard.

Ule, touched by Juanita's innocence and Ignatius' holiness, eventually realizes the sin of war and the evil of his own skepticism. He witnesses the horrifying sack of Rome and the murder of his wife. In the midst of the battle for the Holy City he deserts the invaders and rejoins the Swiss Guards, with whom he fights in defense of St. Peter's. A few years later, while standing guard in the Vatican, he spies Ignatius, seeks him out. Ignatius solves his remaining problems by showing him how God's mercy was a golden thread, weaving together the aimless patches of his life, and reunites him with Juanita.

The center of gravity in this novel is the love story of the Swiss Guard and Juanita, but long passages are devoted to St. Ignatius. We meet the saint during his convalescence after Pamplona, his retreat at Montserrat and the great novitiate at Manresa. The thoughts of the *Spiritual Exercises* are transformed into long interior monologues, the prayers into little meditations. And Ignatius' practical effect on the world is suggested by his kindness to Ule and Juanita.

Some of the incidents in *The Golden Thread* are highly improbable. Nor is the Spanish background as authentic in tone as were the Italian and French settings of the author's recent *The Quiet Light*. St. Ignatius is not a mere statue, but he hardly breathes the flame which once ignited all Europe. Nevertheless Mr. de Wohl has written a rousing narrative very satisfactory to the general reader.

FRANCIS X. CONNOLLY

#### THE SMALL MIRACLE

By Paul Gallico. Doubleday. 58p. \$1.50

#### ONE RED ROSE FOR CHRISTMAS

By Paul Horgan. Longmans, Green. 96p. \$1.75

#### THE CHRISTMAS BOOK

By Francis X. Weiser. Harcourt, Brace. 174p. \$3

Three slight volumes, clearly aimed at the Christmas trade, are all three first-rate buys, carefully edited, well-designed, and calculated to satisfy the most exacting demands for tasteful gifts.

Paul Gallico's little book is a touching anecdote of the *Mudlark* variety but with religious rather than regal overtones. Gallico is no prose stylist, but despite his occasionally awkward sentence structure and grammatical *gaucherie*, he is a natural story-teller. This one is about Pepino of Assisi, a small, devout boy and his beloved donkey. The boy visits the Pope to get permission to take his sick animal into the tomb of St. Francis for a cure; his faith triumphs over the local ecclesiastical myopia. A mature child would cherish this story . . . or a sentimental adult.

Paul Horgan, on the other hand, writes impeccable prose. His *Devil in the Desert* proved him a prose economist of a high order—*One Red Rose for Christmas*, a long short-story, is a stylistic masterpiece. And it is a story of almost universal appeal: its heroines are a wonderfully sympathetic Mother Superior of an orphanage, and her most difficult and unattractive charge, a fifteen-year-old delinquent who becomes, perversely it would seem to the good Mother, an instrument of Grace.

A Christmas miracle is the central incident, but so neatly is it sewn into the whole fabric of character and background that it becomes entirely credible, and extraordinarily moving. I can think of no one who would re-

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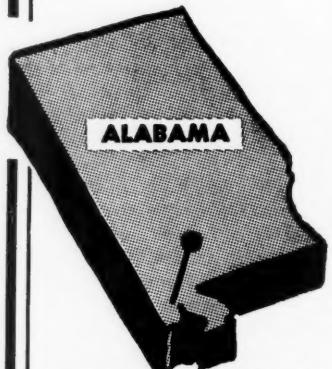
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main indifferent to this story. One can apply to it that hackneyed but useful phrase, "small classic," quite aptly.

Fr. Francis Weiser, S.J., has performed a highly useful job in putting this volume together. *The Christmas Book* is a compendium of information about the great Feast of Christmas—its origin, its development during the Middle Ages, its Reformation decline, and its modern revival. Bare history is enriched with subsidiary data about lesser aspects of the holy day: carols, food, lights, cards, presents, flowers, Santa Claus and all the other paraphernalia that modern commerce has hung upon the fact of a bare and sacred crèche. The book is attractively bound and illustrated, simply and directly written, and it should please any recipient with a feeling for historicity. It is the December selection of the Catholic Book Club.

DORIS GRUMBACH

REV. FRANCIS J. GALLAGHER, S.J., teaches history at St. Joseph's High School, Philadelphia.

REV. HERBERT A. MUSURILLO, S.J. is professor of Classics at St. Andrew-on-Hudson.

MICHAEL D. REAGAN is with Oxford University Press.

will be the sign of Thy coming and of the end of the world?" And our Lord's words do not answer their questions because He never intended that they should.

Yet he who seeks aright finds in this discourse of our Lord much on which to ponder. Christ had no intention of revealing the year and the day on which the consummation would come. He did not desire to explain the relationship of the sun and the planets in the heavens and how physical forces would come into play to destroy the human life on our globe. But He did tell us, very movingly, two great truths.

The first of these truths is this: the end of the world will be so sudden and unexpected that many a man will be caught unprepared in the sight of God. The Jews of Christ's time were to know the terror of a powerful army striking swiftly and taking the people off guard—the panic-stricken flight to the mountains, the abandoning of treasures in the house and the cloak at the other end of a half-plowed field, the despair of those who had not the strength to flee.

But worse beyond words will be the consternation and terror of the Last Day. For the most watchful of guards and sentinels cannot foresee that day nor give warning of its advent. "As the lightning comes forth from the east and shines even to the west," says Christ, "so also will the coming of the Son of Man be" (Matt. 24:27).

And there will be no place to which a man can flee to escape the reckoning. The temporal things in which he has so far found refuge will not then avail him. For as our Saviour declares, clothing the reality in symbols: ". . . the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of heaven will be shaken" (Matt. 24:29).

The other truth which our Lord presents is this: when the hour of Judgment comes, in which the human race is called to its accounting, the followers of Christ will stand secure. The disciples of the Saviour are they who keep His law, they who have His grace in their souls, His image in their hearts at all times and so are found ready for the Judgment. For them there will be no fear nor dismay but only boundless happiness.

In that hour they will have their reward, for ". . . they will see the Son of Man coming upon the clouds of heaven with great power and majesty. And he will send forth his angels with a trumpet and a great sound, and they will gather his elect from the four winds, from end to end of the heavens" (Matt. 24:31).

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Tony Wendice, the leading character of the melodrama now established at The Plymouth, is an ingenuous gent who contrives the perfect crime. Married to a rich wife he does not love, Tony draws a carefully detailed blueprint for her destruction so that he can inherit her wealth. Like practically all perfect crimes, the thing at first misfires and then blows up in his face.

Tony is beautifully portrayed by Maurice Evans, who is starred. Supporting him are Gusti Huber, the intended victim, Richard Derr, John Williams and Anthony Dawson. Frederick Knott, the author, has given us the first really exciting whodunit in several years; and he does it with an apparent artlessness that conceals his cunning. Reginald Denham directed the production and Peter Larkin designed the setting. The play was imported from Britain by James P. Sherwood.

**THE DEEP BLUE SEA**, another British production, recently arrived at the Morosco under the auspices of Alfred de Liagre Jr. and John C. Wilson. The action occurs in the sitting room of a furnished flat in London, which Charles Elson has duplicated in a setting that provides a properly depressing atmosphere for the leading character's attempt at suicide.

Margaret Sullavan is starred in the leading role, supported by an efficient foreign cast, mainly British. Directed by Frith Banbury, they keep the interest, or at least the curiosity of the audience alive, lending the production a distinction that cannot be discovered in the story. Terence Rattigan, in fact, never adequately explains why his heroine is so unhappy. The wife of a prosperous barrister, she leaves her husband to live with a ne'er-do-well several years her junior. Since her husband is willing to forgive and take her back, while her paramour declares his endless devotion, it is difficult to fathom the cause of her frustration—unless it is the discovery that the way of the transgressor leads up a blind alley. **THEOPHILUS LEWIS**

**FILMS**

**THE PROMOTER.** Here we have a sometimes genial, sometimes pungent spoof of the Horatio Alger theme. Based on Arnold Bennett's novel *The Card*, it is the story of one Denry Machin (Alec Guinness) whose industry and ingenuity carry him in a few short years from humble law clerk to mayor and leading citizen of an English industrial city. For a family audience Denry's progress to fame and fortune is very entertainingly contrived and executed, but the picture falls short of earlier Guinness successes for lack of a consistent viewpoint about its hero's unabashed opportunism.

We first meet Denry when as a small boy he surreptitiously upgrades his examination marks, thus getting a public-school scholarship. By the time he has taken his first big step toward success, it would appear that he has no conscience and that the picture is intended as a satire on business methods. The logical outcome for this character and situation is an eventual, poetically just come-uppance. Instead, the picture switches in midstream to an attitude of unreserved, if tongue-in-cheek admiration for the promoter. Having steered him around the pitfalls besetting his path,

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# America's BOOK-LOG for NOVEMBER

# 10 Best Selling Books

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McGRAW-HILL, \$3.50      *By Fulton J. Sheen*
2. **SAINTS FOR NOW**  
SHEED & WARD, \$3.50      *Edited by Clare Boothe Luce*
3. **DON CAMILLO AND HIS FLOCK**  
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4. **BOOK OF THE SAVIOUR**  
SHEED & WARD, \$4      *Assembled by F. J. Sheed*
5. **THE SILVER CHALICE**  
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The stores listed below report their best selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. This point system,

AKRON, Frank A. Grismer Co., 272 High St.  
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 BUFFALO, Catholic Union Store, 828 Main St.  
 CHICAGO, The Thomas More Association, 210 West Madison St.  
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 CLEVELAND, Catholic Book Store, 906 Superior Ave.  
 CLEVELAND, G. J. Phillip & Sons, 2067 East 9th St.  
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 DETROIT, E. J. McDevitt Co., 1234 Washington Blvd.  
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 HARTFORD, Catholic Lending Library of Hartford, Inc., 138 Market St.  
 HOLYOKE, Catholic Lending Library, 34 Suffolk St.  
 KANSAS CITY, Catholic Community Library, 301 East Armour Blvd.  
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LOUISVILLE, Rogers Church Goods Co., 129 South 4th St.  
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 MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.  
 NEW BEDFORD, Keating's, 562 County St.  
 NEW HAVEN, The Thomas More Gift Shop, 1102 Chapel St.  
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6. **ONE SKY TO SHARE**  
KENEDY, \$3      *By R. L. Bruckberger*
7. **PSYCHIATRY AND CATHOLICISM**  
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8. **A WOMAN SHALL CONQUER**  
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9. **I HAD TO KNOW**  
APPLETON-CENTURY-CROFTS, \$3      *By Gladys Baker*
10. **THE PERFECT JOY OF ST. FRANCIS**  
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plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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rescued him from the clutches of a meltingly helpless-seeming gold-digger (Glynis Johns), accorded him the patronage of a humanitarian countess (Valerie Hobson), and married him to a sweet and adoring young lady (Petula Clark), the film leaves Denry basking in his greatest triumph.

By the same token it leaves a discordant note of cynicism ringing through its pleasant laughter.

(Universal-International)

THE HOUR OF 13 is a thriller which succeeds in seeming very placid and sedate despite the fact that a prominent aspect of its plot has to do with a psychopathic mass murderer with a special grudge against London policemen. The film, made in England by an American company, has as its chief performer a character who hasn't been seen much on the screen lately: the debonair, Raffles-type jewel thief. Played by Peter Lawford, this charming fellow finds himself in double jeopardy when he has the misfortune to filch a priceless emerald from the hostess at a fashionable ball just as the new Jack-the-Ripper is knocking off his eleventh policeman nearby.

From that point on, Scotland Yard proceeds on the assumption that the thief and the killer are the same person until our hero, by way of self-preservation, is forced to ferret out the murderer himself. Judging by modern police methods, Scotland Yard would hardly, coincidence notwithstanding, confuse a jewel thief with a homicidal maniac.

This is an attractive but unexciting adult period piece. (MGM)

THE STEEL TRAP features an oblique and novel argument in support of the "crime-does-not-pay" thesis: that crime is emotionally and physically exhausting to an intolerable degree. Its Exhibit A is an outwardly respectable bank executive (Joseph Cotten) with a wife (Teresa Wright) who would keep most men happily on the path of rectitude. This chap conceives an elaborate scheme for absconding with a million dollars. When he puts the plan into operation, however, he is met at every turn by unforeseen and nearly calamitous results which he surmounts only by a gift for improvisation, an iron resolution and a reservoir of nervous energy amounting to misdirected genius.

The picture's viewpoint is so superficial that it has little interest beyond its plot mechanics. Nevertheless, its hero's ultimately fruitless ordeal is set forth with enough conviction and homely circumstantial detail to provide a suspenseful evening for adults.

(20th Century-Fox)  
MOIRA WALSH

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## CORRESPONDENCE

### The ideal of virginity

EDITOR: We can always use statistical studies like Rev. John L. Thomas' "College doesn't breed spinsters" (AM. 11/1). It is not our first debt to Father Thomas and his associates in the Institute of Social Order, but . . .

Must we take refuge in an *apologia* whenever "bachelors and spinsters" are discussed?

It is, after all, bordering on heresy to suggest that for Catholics it's either marriage or virginity in the cloister (more precisely, in the priesthood or religious life).

Should it be surprising that a large percentage of our gifted young men and women, blessed with a higher Catholic education and grasping the excellence of virginity, should follow as a vocation a career that is best lived in complete, though perhaps secret, consecration to Christ in the virginal state?

By teaching the excellence of virginity, we always emphasize the sanctity of matrimony. Why not teach accurately the doctrine of the Church by ceasing to distinguish between "virginity" and "spinsterhood"?

"If anyone should say that the conjugal state is to be placed before the state of virginity or celibacy, and that it is not better and more blessed to remain in virginity or celibacy than to be united in matrimony, let him be condemned." Such is the *de fide* definition of the Church (Council of Trent, Session 24, Canon 10).

If ours were a more living faith in this solemn definition of the Church, the esteem for virginity would perhaps approach that of the newly converted Irish in St. Patrick's time. Most of our problems in regard to priestly and religious vocations would be solved and the ranks of Catholic Action in every walk of life would be swelled with the happily increasing numbers of "hidden spouses of Christ." A salute to this army of laity—loyal and unselfish in virginal chastity and fruitful in every good work.

AMERICA might unearth some startling and edifying instances of their ever-increasing apostolate as individuals in sodalities and pious unions, and more recently in the admirable secular institutes. Our virgins in the world—both men and women—are truly "our joy and our crown."

(Most Rev.) CHARLES H. HELMSING  
Auxiliary Bishop  
St. Louis, Mo.

### Our Lady of Fatima

EDITOR: In her review of *The Miracle of Our Lady of Fatima* (AM. 9/6) Miss Walsh states: "That a major Hollywood film company undertook to make a movie about the appearance of our Blessed Mother to the three shepherd children of Fatima is surprising."

To me it is more than surprising. Why? Well, let's look at the facts. 1) The whole film industry is in turmoil. 2) The Miracle of Our Lady of Fatima would strike one as being of limited appeal; Hollywood wants the masses. 3) Warner's have suffered more than any of the other studios, what with two major fires. 4) This studio once dropped from its production schedule a film based upon Cardinal Mindszenty's trial. And the biggest shock of all, 5) it is a box office hit. Indeed, our Lady is out to conquer.

JOSEPH V. R. ZAHORSKY

Aliquippa, Pa.

### Valiant Assumptionists

EDITOR: In your comment "New persecution in Bulgaria" (AM. 10/18, p. 60) you neglected to mention that Rev. Kamen Vichev Yonkov, Rev. Pavel Dzhidzhov and Rev. Josaphat Andreev Shishkov are members of the Congregation of the Augustinians of the Assumption (A.A.). Their religious family is justly proud of them and their religious brothers behind the Iron Curtain who are working (Rev. John A. Brassard in Moscow is a case in point), suffering or have already gone to their Father's House as a result of Communist "treatment."

(REV.) NORMAN MEIKLEJOHN, A.A.

Rome, Italy.

### Reviewer's riposte

EDITOR: With reference to Vivian Mercier's letter (11/1) about my review of *One Thousand Years of Irish Prose*, I think a comment by me is in order. "My generation's estimate," he writes, "of Stephens, John Eglinton, AE and a number of other writers is very much lower than the one that prevailed among their contemporaries." Of course it is a commonplace that a new generation is in reaction against the previous generation and the contemporary estimate of it. But the refusal of an anthologist, who should also be a critic, to question this simple-minded reaction is nothing to be paraded.

And now for the real trouble, to my mind, with this anthology. The editors

have only a limited comprehension of the Irish national heritage. Again and again in their long introduction they reveal this limitation. . . . The editors write: "What they [the Anglo-Irish] could and did do—Synge perhaps most successfully of all—was to provide models that the Catholic Irish author could feel were native to Ireland and worthy of imitation." Was it not the other way around? Synge derived his speech from *The Love Songs of Connacht* and from English that was a literal translation from the Irish. Synge would have been vehement about being hyphenated as Anglo-Irish: he was an Irishman.

Another sentence of the introduction is equally strange. "Even Joyce, who scorned purely Irish models in favor of European ones, learned more than he was prepared to admit from Yeats and Synge." Joyce did not scorn Irish models in favor of European ones. Except for *Dubliners*, for which a claim could be made for the influence of Flaubert, and for *Exiles*, for which a claim could be made for Ibsen, Joyce invented his own forms. He was the greatest innovator in modern literature.

And yet again: "You will find their cadences [Synge's and Yeats'] in *Finnegans Wake* if you read it aloud, nor should we forget that Joyce thought it worth while to translate into Italian Yeats' *The Countess Cathleen* and Synge's *Riders to the Sea*." The cadences in *Finnegans Wake* are the cadences of the Irish voice, and particularly of the Dublin voice. As for Joyce's translations of *The Countess Cathleen* and *Riders to the Sea*, Joyce's great admiration for both Yeats and Synge is well-known; his translation of their work has nothing to do with imitations or derivations.

(MRS.) MARY M. COLUM  
New York, N. Y.

### Editorial policy

EDITOR: I note adverse criticism of your editorials on economic and political problems. I speak for that "silent throng" who assume that you will continue on the same high level forever and ever. JAMES H. WALL

Milwaukee, Wis.

EDITOR: I am a steady reader of your magazine and think it is a very wonderful publication. However, I have seen in your "Correspondence" column letters indicating that some readers thought your magazine was a publication of the Democratic party. I don't believe the situation is that bad; but even so I feel that you have a *tendency* to favor Democrats now and then when the situation calls for impartiality. CHARLES H. BELCHER JR.

Ridgewood, N. J.

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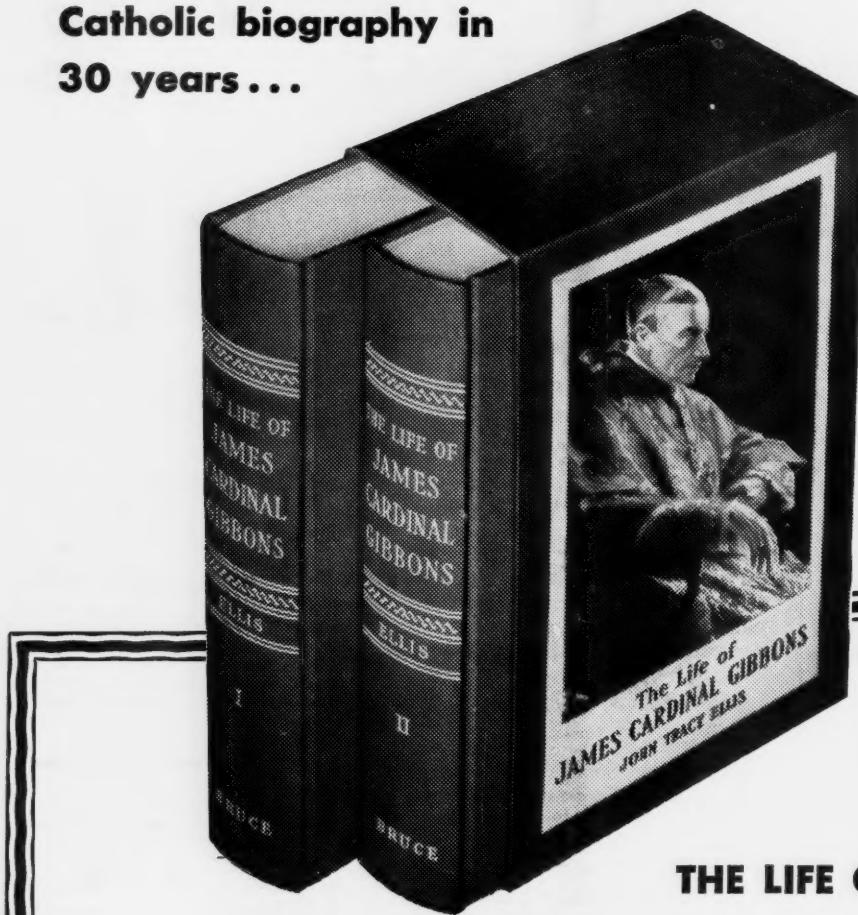
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